

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XV

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No. 6

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THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XV. No. 6

PHILADELPHIA, MARCH, 1927

Fifteen cents a copy
One dollar a year

The Bishop's Message

The National Council

We were all delighted to hear that the National Council had closed the fiscal year with a balance of \$27,000. At the beginning of 1926 the appropriations were reduced, in accordance with the resolution of the General Convention which instructed the Council to base its appropriations on the total expected income after receiving pledges from the Diocese. During the year 1926 these appropriations were paid, without using any of the undesignated legacies.

The expectations of the Diocese for the year 1927 are approximately the same as for 1926, a total of about three million dollars (\$3,000,000) to which, of course, will be added the income from invested funds, from the United Thank Offering, etc. The appropriations for 1927 are therefore approximately the same as for the previous year and the reductions put into effect a year ago could not be restored.

Our Diocese paid its pledge of \$250,000 to which was added \$10,000 from an anonymous donor, making a total of \$260,000 towards the apportionment. In addition, we remitted the balance due on our pledge of \$160,000 towards our share of the Deficit.

For the present year the pledges from the Parishes and Missions of the Diocese for the work under the National Council are between \$190,000 and \$200,000. The Executive Council has again pledged \$250,000. We trust that every Parish will endeavor to give more than the amount of its expectation, which is (with the exception of two or three Parishes) a much lower figure than should be apportioned, if the Diocese is to raise the full amount of its quota.

Missions and Institutions

The amount pledged during the five years has now reached two millions dollars and we hope that many additional pledges will be received. We expect to announce, in the near future, the order in which the constructive work in our Missions will be taken up for the year 1927.

The People's Crusade

In our last issue we spoke of the Bishops' Crusade becoming a *People's Crusade*. A great deal has been said about Conversion and Personal Religion, but the words Personal Religion may connote something that is a very imperfect ideal of the Christian life with its obligation of service. To be a Disciple of the Lord Jesus means that we must follow Him, and a life of *fellowship* with Him must lead to a life of *service*, so that others may be brought into that life of fellowship.

Our late campaign in this Diocese showed very clearly that most of our people knew little about the work of the Church in our Missions and Institutions, but information and knowledge led to interest,—and interest to work. Our people need more information about the great world of humanity in which we live. If they once realize the great need and the obligation for service in the life of every Christian they will be ready to discharge their responsibilities and to fulfil their duties.

Let us, through Lent, think more of the life of Discipleship, what it means and what it implies, so that Conversion may be followed by consecration. Filled with the spirit of the Crusade the definite object in view in every Parish and Mission should be *personal service*, that we may go out and find others and bring them into the life of fellowship.

Special and Stated Meetings for March

Following is a list of scheduled meetings of various organizations of the Church to be held in March, according to dates filed at the Church House.

Where places of meetings are not given the meetings will be in the Church House, 202 South Nineteenth Street, Philadelphia.

SPECIAL MEETINGS

March 24—Supper Conference, Girls' Friendly Society, Social Service Department.

March 26—"Quiet Day" for all Social Workers of the city under auspices of Diocesan Department of Christian Social Service, Church Mission of Help and the City Mission. Place, St. James Church, Twenty-second and Walnut Streets. Addresses by special speakers.

WEEKLY MEETINGS

Mondays.—The Clerical Brotherhood, 11.30 A. M.

Wednesdays.—Officers of Women's Auxiliary of Diocese, 12.30 P. M.

Thursdays.—Church Normal School, 5.15 to 10 P. M.

MONTHLY AND OTHER STATED MEETINGS

First Monday.—Department Missions, 4 P. M.; Deaconess House Board, 11 A. M., 708 Spruce Street.

First Tuesday.—Standing Committee, 4 P. M.; Managers, Church Home for Children, 11 A. M.

First Wednesday.—Colored Committee, Woman's Auxiliary, 10.30 A. M.; Diocesan Committee, Woman's Auxiliary, 10.30 A. M.; Holy Trinity Parish House.

First Thursday.—Advancement Society Annual Meeting, 4 P. M.

Second Monday.—Church Schools Commission, 4 P. M.; Jewish Committee, 2.30 P. M.; House of Holy Child, 2.30 P. M.

Second Tuesday.—Italian Committee, 10.30 A. M.; Female Prayer Book Society, 10.30 A. M.; Associates Deaconess House, 11 A. M., 708 Spruce St.; Church Farm School Managers, 10.30 A. M.; St. Agnes House, 4.30 P. M.

Second Wednesday.—Domestic Committee, 10.30 A. M.; Senior Members Girls' Friendly, 6 P. M.; Auxiliaries Seamen's Institute, 10.45 A. M.

Second Thursday.—St. Martha's House, 11 A. M.; Executive Council of Diocese, 3.30 P. M.

Third Monday.—Diocesan Altar Guild, 2.30 P. M.; Free and Open Church, 4 P. M.; Board of Directors Church Community House, 8 P. M., at Morrisville, Pa.

Third Tuesday.—Cathedral League, 11 A. M.; City Missions, 4 P. M.

Third Wednesday.—Foreign Committee, Woman's Auxiliary, 10 A. M.

Fourth Monday.—Department Christian Social Service and Institutions, 3.30 P. M.

Fourth Tuesday.—Department of Religious Education, 3.30 P. M.

Fourth Wednesday.—Indian Hope, Woman's Auxiliary, 11 A. M.

Fourth Friday.—Church Periodical Club, 10.30 A. M.

YOUNG PEOPLE'S FELLOWSHIP

Two notable changes in the youth movement in this Diocese this year have been the increase in Diocesan consciousness and the greater power of the young people themselves. Without neglect of Parish interests, there has been a widening of acquaintance, of interest, of viewpoint. Parish groups entertain each other socially, and visit each other for services and meetings. Several have invited representatives of all the others. The Diocesan Fellowship dance and the Pre-Lenten Retreats, as well as the Corporate Communion planned for the last Sunday in June, are evidence of the broader view and the closer ties.

These projects, and the routine work of the Commission on Young People, have been progressively handled by the younger members. The clergy and other adult advisers give what leadership and counsel they can, but find the initiative and capacity of their juniors greater than it was. Responsibilities are assumed and discharged as a matter of course by the young people that would not have been thought of a few years ago. The inference is that the young people of the Church are on the threshold of a new day.

Governor Fisher Commends Seamen's Church Institute to People of the State

The Seamen's Church Institute is in receipt of a very definite and striking endorsement of its work by Governor Fisher, who so recently took office at Harrisburg. This was addressed to the Superintendent and Chaplain, as follows:

"February 17, 1927.

"Rev. Percy R. Stockman,
"201 Walnut Street,
"Philadelphia, Pa.

"Dear Mr. Stockman:

"The progress of the Port of Philadelphia is essential to the prosperity of the State of Pennsylvania. The total value of the exports from Pennsylvania for 1926 was over \$300,000,000, and a large part of this went through Philadelphia, which is the one great seaport of Pennsylvania.

"Essential to the progress of this Port is the development of such an institution as the Seamen's Church Institute of Philadelphia, and all similar undertakings for the welfare of seamen.

"These institutions, situated close to the waterfront, care not only for the seamen of the world who are transient visitors; but for many citizens of the State itself, from homes in every country, who have chosen to follow the sea, and who make Philadelphia their home port.

"This work needs the interest and support of those living in the interior sections and cities of the State, as well as of those who reside in Philadelphia and vicinity. Such institutions, by providing lodging, recreation, and employment, not only hold the seaman close to his prospective job, but also enable him to hold himself together in the face of loneliness, temptation, and unemployment, with its attendant difficulties and discouragements.

"In view of these facts, welfare work for seamen in the Port of Philadelphia is heartily commended to the citizens of the entire Commonwealth of Pennsylvania.

"Very cordially yours,

"JOHN S. FISHER."

THE SHARP CUTTING WIND

It had grown bitterly cold; a sharp cutting wind swept everything. . . . Our few communicants were almost all at the service. They were all women. For any men there might have been, the weather was too severe.—*A Bishop's Journal.*

The Nippon Sei Ko Kwai, our sister Church in Japan, is forty years old. The first Synod met on February 11, 1887.

Schedule of Noonday Lenten Services

1695—CHRIST CHURCH—1927

Second Street, above Market

At 12.30 o'clock, closing at 12.55 precisely

Brief Addresses may be expected as follows:

March 2—Rev. Louis C. Washburn, S.T.D., Rector.

March 3-4—Rev. W. R. Taylor, D.D., Emeritus Pastor, Brick Church, Rochester, N. Y.

March 5—Rev. Albert W. Eastburn, Padre of Toc H.

March 7—Rev. John C. H. Mockridge, D.D., St. James Church.

March 8-9—Rt. Rev. George W. Davenport, D.D., Bishop of Easton.

March 10-11—Rt. Rev. Thomas J. Garland, D. D.

March 12—Rev. W. Roulston McKean.

March 14-18—Rev. Floyd W. Tompkins, S.T.D.

March 19—Rev. Robert J. McFetridge.

March 21-25—Rev. Dr. Remsen B. Ogilby, Trinity College.

March 26—Rev. George W. Barnes.

March 28—Rev. Edward M. Jefferys, S.T.D.

March 29-30—Rev. Dr. W. A. R. Goodwin, William and Mary College.

March 31—Rev. William B. Lusk, Connecticut.

April 1—Rev. William B. Lusk, Connecticut.

April 2—Rev. John R. McGrory, St. Bartholomew's Church.

April 4-6—Rev. John H. Chapman, Greenwich, Conn.

April 7-8—Rev. Royden K. Yerkes, Ph.D., Philadelphia Divinity School.

April 9—Rev. Duane Wevill, Newark, N. J.

April 11-12—Rev. Francis M. Taitt, S.T.D., Chester, Pa.

April 13-14—Rev. Percy R. Stockman, Seamen's Institute.

April 15-16—Rev. Louis C. Washburn, S.T.D., Rector.

Easter Day—Rt. Rev. Thomas J. Garland, D.D., will administer Confirmation.

LAYMEN TO SPEAK AT PARISH LENTEN SERVICES

THE CHURCH NEWS carried an announcement last month that the plans for laymen speakers (in pairs) during and immediately following the Lenten season would again be followed by the Brotherhood of St. Andrew, so far as Rectors desired these. For the Sunday and Wednesday night services during Lent many of these have already been requested.

Thus far speakers have been engaged by the Rectors of the following Parishes, and each day's mail is bringing

BROTHERHOOD OF ST. ANDREW

Garrick Theatre, Juniper and Chestnut, Phila., 12.30 daily

March 2—Rt. Rev. John G. Murray, D.D., LL.D., Presiding Bishop of the Church.

March 3—Rt. Rev. Thomas J. Garland, D.D., D.C.L., LL.D., Bishop of Pennsylvania.

March 4-5—Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem.

March 7-9—Rev. Canon Allan Pearson Shatford, D.D., St. James the Apostle, Montreal, Canada.

March 10—Rev. William J. Cox, Rector St. Andrew's Church, West Phila.

March 11-12—Rev. Canon Allan Pearson Shatford, D.D., St. James the Apostle, Montreal, Canada.

March 14-19—Rt. Rev. Granville G. Bennett, D.D., LL.D., Bishop of Duluth.

March 21-26—Rev. Joseph Fort Newton, Rector St. Paul's, Overbrook, Phila.

March 28-April 1—Rt. Rev. Charles Fiske, D.D., LL.D., Bishop of Central New York.

April 2—Rev. Richard H. Gurley, Rector St. Martin's Church, Radnor.

April 4-8—Rt. Rev. Charles E. Woodcock, D.D., LL.D., Bishop of Kentucky.

April 9—Rev. John Doyle, Rector St. Phillip's Church, West Phila.

April 11-15—Rt. Rev. Thomas C. Darst, D.D., LL.D., Bishop of East Carolina.

April 16—Rev. Stanley R. West, Chaplain of Brotherhood and Rector Calvary Church, Conshohocken.

other requests: Church of the Advocate, Eighteenth and Diamond Streets; Christ Church, Germantown; Holy Sacrament, Highland Park; Holy Innocents, Tacony; Church of the Saviour, West Philadelphia; St. David's, Radnor; St. George's, Venango; St. Giles', Stonehurst; St. John's, Cynwyd; St. Paul's, Glenloch; St. Matthias', Nineteenth and Wallace Streets; Trinity, Ambler; Trinity, Collingdale.

The plan is for the two visiting laymen to be given such part of the services as the Rector may elect, one or both of them making a brief ten-minute address, the object being to bring the personal witness of these laymen concerning the place of the layman in the work of the Church. The chairman of the committee is Mr. Ronald J. McCarthy, Otis Building, Sixteenth and Sansom Streets.

ST. STEPHEN'S CHURCH

Tenth Street above Chestnut, Phila., 12.30 daily

March 2, Ash Wednesday—Rt. Rev. Thomas J. Garland, D.D., D.C.L., LL.D., Bishop of Pennsylvania.

March 3—Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem.

March 4—Rev. Carl E. Grammer, S.T.D., Rector St. Stephen's.

March 5—Rev. Robert O. Kevin, Assistant, St. Stephen's.

March 7-11—Rev. J. Howard Melish, D.D., Rector Holy Trinity Church, Brooklyn, N. Y.

March 12—Rev. Harry St. Clair Hathaway, Dean of the Pro-Cathedral, Phila.

March 14-18—Rev. Beverly D. Tucker, Jr., D.D., Rector St. Paul's, Richmond, Va.

March 19—Rev. Frank Goostray, Rector Free Church of St. John, Phila.

March 21—Rev. Henry Coffin, D.D., President Union Theological Seminary, N. Y.

March 22—Rev. Alexander MacColl, D.D., Pastor Second Presbyterian Church, Phila.

March 23—Rev. Henry Coffin, D.D., President Union Theological Seminary, N. Y.

March 24-25—Rev. Alexander MacColl, Pastor Second Presbyterian Church, Phila.

March 26—Rev. Charles Henry Long, Rector Zion Church, Phila.

March 28-April 1—Rev. R. W. Patton, D.D., Director Field Dept. National Council.

April 2—Rev. Joseph Manuel, Chaplain Episcopal Hospital, Phila.

April 4-8—Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

April 9—Rev. John L. Hady, Rector St. Paul's Church, Doylestown, Pa.

April 11-12—Rev. Joseph Fort Newton, D.D., Rector St. Paul's Church, Overbrook.

April 13—Rt. Rev. Frank DuMoulin, D.D., Rector Church of the Saviour, West Phila.

April 14—Rev. Carl E. Grammer, S.T.D., Rector St. Stephen's.

April 15, Good Friday—Rev. Carl E. Grammer, S.T.D., Rector St. Stephen's.

April 16—Rev. Robert O. Kevin, Assistant, St. Stephen's.

In a confirmation class of ten at the Cathedral in Manila two had been born in New Zealand, one in Yokohama, and one in Manila. And of the ten, seven were expecting to leave for the United States within four months of their confirmation.

TWO OBJECTIVES OF THE BISHOPS' CRUSADE

Two of the objectives of the Bishops' Crusade urge the practice of daily Bible reading on the part of every member of the Church and daily family prayer in each Church home. This means that the Episcopal Church, by action of its General Convention, is conscious of the vital necessity of these primary Christian practices, and is seeking to restore them as a means of knowing the mind of Christ and of deepening the religious life of the family through corporate prayer.

Inconsistent as it is with our professions, is it not a fact that many of our people have ceased to read their Bibles with any degree of regularity, depending almost entirely for such instruction upon the reading of the Bible in the public services of the Church; and is it not likewise true that few Church families today have daily family prayer? We all admit the importance of both and yet so many of us do neither. Two reasons (I hope that they are the chief reasons) for this neglect are that we do not know how to do them, and we think there is not time in the day for them. In urging the first reason many of us are probably correct; as for the second, it is very largely imaginary.

In order to encourage the habit of daily Bible reading and to make it helpful in the every-day life of all of us, a committee of the National Council for several years has prepared a Kalendar of Daily Bible Readings. Ask your Rector to procure a Kalendar for you, the cost of which is but a few cents; set apart a few minutes in the morning or at night to read the selection; give the plan a fair trial and you will see that it can readily be followed, and with great profit.

Several books have been published to be used in family prayer and each has merits of its own. Among these there is a Manual of Prayers for Family Devotions which is well adapted for this purpose; even a child can use it. Your Rector will be glad to get this for you from the office of the Brotherhood of St. Andrew.

We think that we live in such a busy age that there is no longer time for a practice like family prayer; it is difficult to find a time when the members of the family can be assembled. Surely the members of the family are present at the morning or evening meal. At one or other of these times try having family prayers, using also the selection for the day suggested by the Kalendar of Bible Readings, and you will discover how possible it is, even in this busy age, to follow this practice, and you will also find what a blessing it is to your family life.

FOR A TRUER RELIGIOUS FELLOWSHIP

Almighty and merciful God, of whose only gift it cometh that Thy faithful people do unto Thee true and laudable service, mercifully hear our prayers and grant to this Parish all things needful to its welfare. Guide and bless Thy servants, the clergy, in their life and ministry amongst us, and incite all to prove true fellow-laborers in Thy vineyard. Forgive us our sins. Banish everything that may hinder the growth of Thy kingdom. May we severally and as a congregation, the more earnestly show forth Thy praise in public worship, as well as in personal character and service, doing all such good works as Thou hast prepared for us to walk in. Strengthen and increase the faithful; rouse the careless; convert the wicked; recover the fallen; enlighten the ignorant; relieve the sick; comfort the distressed; restore the penitent, and bring us all to be of one heart and mind within the fold of Thy Holy Church; to the honor and glory of Thy Name; through Jesus Christ our Lord.—Amen.

We are on the threshold of Lent, when this year we are going to have the Bishops' Crusade in most of our Parishes. Anticipating the appeal of the Crusade, why not begin right now to carry out two of its objectives—daily reading of the Bible and family prayer?

WM. N. PARKER.

PAROCHIAL MISSION AT PHILLIPS BROOKS MEMORIAL CHAPEL

Beginning on Sunday morning, March 20 (Third Sunday in Lent) until the following Sunday evening, March 27, there will be a Parochial Preaching Mission at Phillips Brooks Memorial Chapel (Holy Trinity Parish), of which the Rev. E. C. Young, D.D., is priest-in-charge. The Missioner will be the Rev. Scott Wood, D.D., an experienced mission priest of the Diocese of Pittsburgh. A Committee of Evangelism, consisting of nearly forty members, has been appointed to be in close touch with the entire congregation, and cottage prayer meetings are now in progress so that the Mission program will be a successful one.

MISSION AT ST. CYRIL'S, COATESVILLE

A very successful Parochial Preaching Mission was held at St. Cyril's Chapel, Coatesville, Pa., from Monday evening, January 31, to the following Sunday evening, February 6. The Rev. S. Henry White is priest-in-charge of this work. The Rev. E. C. Young, D.D., of Phillips Brooks Memorial Chapel, Philadelphia, was the Missioner. Each evening the chapel was more than comfortably filled with members of the congregation and their friends. Five members of the denominational ministry were present on different evenings, as were also members of their congregations. The Mission did much good for the entire community.

THIS LENT SUMMONS TO TEST OF EVANGELISTIC RESOURCES, SAYS RECTOR

In his annual Lenten message to the parishioners of Old Christ Church and to others who also are among the worshipers at that national shrine, the Rev. Dr. Washburn directs attention to matters of surpassing importance which the penitential season of Lent presents.

Under the impetus of The Bishops' Crusade, the Rector of Old Christ Church points out that this year the summons of Lent has an intensive quality which calls upon us to rise above theological controversies and put to the test our evangelistic resources and methods. "In no perfunctory manner," Dr. Washburn adds, "we are bidden, then, seriously to utilize and extend the dynamic disciplines of the great penitential season."

"The Christian half of the city is uniting more and more in recognizing that these Forty Days are the psychological opportunity for a community-wide revival of essential religion. What will you and I do with it?"

"When President Coolidge made pilgrimage to this national shrine he certified: 'If we are to maintain the great heritage which the fathers bequeathed to us, we must keep replenished the Altar fires before which they worshipped.' He who deserts the divine institution for massing the forces that make for righteousness, risks the ignominy of the slacker and the disaster of the suicide."

"One and all we need to experience the expulsive force of a new affection; and crowd out that besetting sin with the cultivation of its opposite virtue. The spiritual realm has its own laws; and only to such as conform to these, are its prizes yielded. Accredited processes in soul growth may not be neglected without deadly hurt."

Attention is directed to the special services arranged for the Lenten season, including the daily Noonday Services, as a challenge to put one's best into them and to get the best out of them. Continuing, Dr. Washburn says:

"Let each one, privately and in the congregation, with an eager will keep rendezvous with Him who is our light and life. Let us re-direct our characters with voluntary and purposeful renunciation. And let our loyalty rekindle and express itself in joyous consecration of our every talent. Get some constructive and cumulative message from your Bible and other religious books each day. On your knees systematically prove the power of Prayer Day by day, in all naturalness speak to some one with spiritual helpfulness. Discover the romance of escaping from self-centered preoccupations and reaching out with every faculty both horizontally and perpendicularly. The way of the Cross is the path to glory. And may the Holy Spirit unite and quicken us in the satisfying adventure of living the richest possible life and sharing it universally."

LENTEN POSTERS

During Lent, in every Parish will be seen a series of colored posters, symbolic of the Missionary work done through the Lenten Offering.

The interesting thing about these posters is that they were all designed by the children of the Church. One of them was drawn by a little girl only nine years old. They represent the six best posters, selected from hundreds which were submitted last year.

Although none submitted from Pennsylvania was selected as one of the six, it is gratifying to know that three from our Diocese received "Honorable Mention," the designers being John Hibbert, age 17; Thelma Howell, age 10, and Adelaide Koch, age 11.

Among our 26,000 boys and girls, who have all keen Missionary enthusiasm, there must be many young artists who could draw or paint suitable posters of such merit that at least one from this Diocese would be selected as one of the six.

See the February issue of *The Spirit of Missions* for rules of the Poster Contest, and start work at once, while the Lenten spirit is uppermost in your minds. Send your posters, not later than May 15, to Room 30, Church House. The best from this Diocese will then be sent to National Headquarters in New York for entrance in the National Poster Contest.

Not until we expect more of ourselves than we do of others can we really influence them.

Diocesan Campaign Fund Passes \$2,000,000 Mark

Additional pledges and contributions to the Diocesan Campaign Fund for Missions and Institutions received since the total reported in the February issue of *THE CHURCH NEWS* have increased the total until it is now in excess of \$2,000,000.

The total reported in the February *CHURCH NEWS* was \$1,989,425. This represented the total of pledges on record in the executive office as of January 20th. The additional pledges since January 20th have increased the total until, as of February 21st, it aggregates \$2,002,648. This latter amount represents a total of 20,098 pledgors.

Included in the new total of more than \$2,000,000 it may be of interest to note is \$249,915, which represents "one-year" subscriptions, received from those who for various reasons did not care to pledge for the five-year period. During the intensive period of the campaign, it will be recalled, announcement was made that in a very large majority of instances those who had made "one-year" pledges expressed their willingness to duplicate their "one-year" subscription a year hence and, in a number of cases, even promised to give a larger amount if their circumstances a year hence permitted.

Payments on the first installment of pledges for which bills were sent out in January and the early part of February are being received at the rate of 700 to 1000 daily. The promptness with which virtually all those who subscribed to the fund are making their remittances is viewed as most encouraging.

In this connection it is earnestly requested that all remittances be forwarded to the Treasurer, Mr. Benj. West Frazier, addressed to "*The Church House, 202 South Nineteenth Street, Philadelphia.*" Pledgors are also warned against sending money through the mails. Where the mails are used to forward remittances enclose either checks or United States money orders. Those who desire to make cash payments should make their payments at the Church House, where they will be given receipts for all such payments.

EDUCATIONAL BULLETIN

The Department of Religious Education has just issued the Lenten number of *The Bulletin*.

A glance at its contents shows that it contains a wealth of just the kind of information that leaders of Church Schools desire at this time, namely, helps for Lenten work and study, leading up to real sacrifice for the extension of Christ's Kingdom.

Four pages are filled with descriptive accounts of a great deal of Mission Study material (which is on exhibition in Room 30). The field recommended for this year's study is LIBERIA. Suitable books, maps and pictures are listed, and after reading all about them, you will certainly be eager to participate in the Diocesan "Liberian" Day to be held in May.

Definite missionary projects are given which will be extremely helpful to leaders.

Then, of course, the JUBILEE LENTEN OFFERING is given prominence. Very practical ways of earning money

are mentioned, but the GOAL of the Lenten Study and Work is especially significant,—the only one, in fact, which would properly celebrate a Jubilee. The goal is: "*To give the members of our Church Schools such a vital interest in the Mission of the Church that the Missionary Offering this year, and every year, will be an adequate expression of the growing GIFT OF SELF.*"

Then there are many dramas mentioned, and numerous other matters.

Copies of this most interesting *Bulletin* will be sent to anyone or may be obtained in Room 30, Church House.

SPEAKERS AVAILABLE

The Woman's Auxiliary has been asked to coöperate with the Continuation Committee of the Bishops' Crusade in this Diocese.

Any Parish desiring help in furthering the interest of the Crusade may secure a speaker by applying at the Woman's Auxiliary office. It is hoped many Parishes will avail themselves of this offer.

The Church News

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UNUSUAL PUNISHMENTS

Rectors and Superintendents of Sunday Schools who struggle week after week to make their schools so attractive that children will love to come to them will not be helped much by the action of one of our judges who recently sentenced a boy found guilty of some minor criminal offense to attend Sunday School for several months as a punishment. It is very likely that the Sunday School will make a better boy of him, but it is also likely that he will regard Sunday School as a place of punishment, and that other children, reading the headlines, "Judge Sentences Boy to Sunday School," will hereafter unconsciously associate attendance at Church or Sunday School with a "sentence" or punishment. The psychological effect may be very bad. With all due respect to his honor, and even though he may hold that punishment should always be entirely and only remedial, and never punitive or vindictive (which he very likely doesn't), this is as much a misuse of the Sunday School as it would be to use

"Imperial Caesar dead and turned to clay
To stop a hole to keep the wind away."

When we are trying to make our Church Schools not only interesting but joyful, we are not helped in the eyes of the juvenile public by having some official act in such a way that *they* think he regards schools as milder substitutes for jails or reformatories. When Sunday School attendance, which should be a joy, is used as a punishment, or when prayer, which is a privilege, is prescribed as a penance, however good the intention of the adults may be, they are likely to be misunderstood by children.

There is something to be said for the judge, however. Perhaps he is the pioneer of a new movement to make punishment entirely remedial. Maybe in a few years we shall read in the papers that some nefarious fellow has been sentenced to stay an hour in the Academy of Fine Arts every day for a week, or

to spend three months in foreign travel, giving special attention to the galleries in Europe, or to attend the concerts of the Philadelphia Orchestra for a season! These are all cultural and civilizing agencies of great value. Why not use them as well as the Sunday School in the treatment of offenders? The suggestion is free.

LENTEN READING

It would be well if, in Lent at least, Churchmen should take to themselves St. Paul's suggestion to Timothy to "give attendance to reading." For though people read more than ever before in the world's history, they don't give much attendance to reading. In fact, most of the adult population of America read only the newspapers, a kind of reading which requires very little "attendance" of the mind. As a result it is real Lenten discipline for them to concentrate on a book in which there are no pictures, nor stock quotations, nor baseball, nor triangles, nor divorces, nor murders, nor comic strips; but which demands that the gray cells of their cerebellums get up and wrestle with a real idea until it blesses them, instead of lying idly resting while the eye skims a newspaper page.

Some rectors suggest books for Lenten reading to their parishioners. We shall not, therefore, venture to publish one here, but only express the hope that the book which St. Paul had in mind, namely, the Bible, will be among the number. And if you have not already used them, we commend to you the Bible readings published by the Brotherhood of St. Andrew. In this connection, it might be well to hint to the clergy (*verbum sap.*, etc.) that Lent is a good time to preach series of sermons on doctrinal or personal religion, and to give expositions of books of the Bible. Sermons throughout the year are often so disconnected that one might suppose the preachers had heeded Sydney Smith's advice to the empty-headed parson to take as his text, "Parthians, and Medes, and Elamites, and Dwellers in Mesopotamia; but in Lent the clergy have a rare opportunity for a connected treatment of some great subject, or book of the Bible, or teaching of the Church, to their own and their people's profit.

A THOUGHTFUL THING TO DO

Included in the report of the Trustees of the Christmas Fund is a little item of human interest that deserves to be more widely known. Instead of waiting, as has been their custom, for the Christmas offerings of the Parishes to come in before making appropriations, this year the Trustees sent their grants to each of the twenty-nine beneficiaries of the Fund, most of them widows of clergymen, *before* Christmas. What a beautiful idea that was! One of the fine arts of life is to do good acts graciously. For it is not enough to do good; it should also be done handsomely. What impressed one of Christ's disciples most, as he looked back over that wonderful life, was that Jesus was "full of grace." Whatever the theologians, who have dis-

sected grace and duly labeled its kinds and parts, may make of that expression, it surely is a fact that Our Lord was gracious, even charming. He did the right thing in the right way. He was gracious in His kindness and beautiful in His goodness. The Trustees of the Christmas Fund have done a Christlike thing.

THE GALILEE MISSION

The thirtieth anniversary of the Galilee Mission was the most significant event in the month that has just passed. For thirty years, without a day's interruption, this institution has been lifting men out of the mire and clay, and setting their feet upon the rocks and ordering their going in better paths. Here, thousands of men who have lain among the pots have been made as clean as the dove, both literally and figuratively.

Fame awaits the man with pen graphic and vigorous enough to picture for posterity the dramatic events that have taken place in "the Galilee." What Harold Begbie has done for the Salvation Army, we wish some one could do for our own mission, for it deserves a great historian. It has had an honorable history, and is now, as it has ever been, a great credit to the Episcopal Church. While it exists it will continue to supply us with visible proofs of the fact that "Christianity is a miracle-working religion, a religion able to cleanse the heart and convert the soul of even the most degraded human being." Though it may seem in some more favored circles that men can get along as well without Christianity as with it, at the Galilee Mission, the religion of the love of God as revealed in Jesus Christ is seen to be the chief necessity of existence.

The American Home

(Address by the REV. JAMES M. COLLINS before Brotherhood of St. Andrew, Philadelphia, Washington's Birthday, 1927, in connection with the Brotherhood's annual service, held in Old Christ Church.)

In consideration of almost every problem of the present time, the usual practice is, first of all to make a comparison with the past. It is assumed that the comparison will show, respecting the matter under consideration, whether conditions today are better or worse than in the past. Nearly always the conclusion is that conditions are worse today than they were in "the good old days."

Those interested in religious matters are especially given to the practice of making such comparisons. It seems to be necessary to show that conditions are worse as respects religious life than they were a hundred or two hundred years ago. Not a few members of our own Church are convinced that nothing in or about the Church is as good as it was prior to the year 1549 when the First Prayer Book in English was published! If conditions were better today either in the world of religion in general or in our own Church in particular, it would seem to prove that the need of religion is not so urgent as we assume it to be, or that our own Church is not the miserable shadow of its former self to which presumably it was reduced by Reformation and post-Reformation changes.

We must remember in using the past as the basis for comparison that we idealize the past. We believe in "the good old days" even when we have the utmost difficulty in telling just when they happened. We are not thinking of the real past, but the past which we have idealized. The inevitable result seems to be that we compare the best in the past with the worst in the present.

We make another mistake in that we often select some outstanding exception in the past and argue that it was not the exception but the general rule. Washington was an outstanding patriot in the days of the Revolution. There were others like him—but not all were like him. Many were very different from him in the sincerity of their patriotism.

We make this mistake in considering the home life of the present day. The American home of the past seems to us at this distance to have been superior in so many ways, especially in its religious atmosphere, to the American home of the present. This may have been so, but probably it was not so. We are thinking of exceptional homes in the past—but can we believe that they were the rule.

Let anyone who idealizes the past and disparages the present, especially in moral and religious matters, read, mark, learn and inwardly digest such articles as that which appeared in the December number of the *Atlantic Monthly*, entitled "The Habit of Going to the Devil," an article consisting of extracts from American periodicals of a hundred years ago, in many cases in a much more serious form than we have them today. If you think that everybody respected Sunday a hundred years ago, ponder this statement: "And what of our youth! Today, where one child hails the Sabbath with delight, as the day for Bible Study, one hundred young immortals are growing up in ignorance and sin." Those who think the present crime wave involving young people is a new thing should consider this statement: "Half the number of persons actually

convicted of crime are youths who have not reached the age of discretion. Of 256 convicts in the Massachusetts State Prison, 45 were thieves at 16 years of age; and 127 had, at that age, become habitual drinkers." Evidently prohibition did not operate to produce that host of youthful drinkers as it is said to operate today!

The habit of using the past as ground for comparison is almost certain to lead us to form wrong conclusions. It is significant that Jesus did not very often use the past in this way. He did not invariably tell men they were worse than their fathers. He frequently told them that their fathers were as bad as themselves. Jesus faced a present which was infinitely more discouraging than ours, but He faced it more courageously because He had unbounded faith in the principles of life for which He stood.

The real question for Christians to answer today is not, How much better or worse is the world today than it was in the past? but, How does the world stand in religious and moral matters with reference to the only absolute standard, the teaching of Jesus Christ?

What we need to ask concerning the American home is not whether the homes of the past were better places for youth than the homes of the present, but rather how can the homes of the present be made in atmosphere, in ideal and in practice more definitely and consistently Christian?

The Brotherhood of St. Andrew can do real service in the effort to solve this

(Continued on page 206)

DIOCESE OF PENNSYLVANIA

The Executive Council at its meeting on February 10, 1927, authorized the Expectation for 1926 for each parish and mission, the amount credited against such Expectation, to be published in this issue of the "Church News."

PARISH OR MISSION	Expecta- tion 1926	Amount Credited 1926	PARISH OR MISSION	Expecta- tion 1926	Amount Credited 1926
Advent Mission, Hatboro	\$358.00	\$362.00	S. Barnabas, Haddington	646.00	721.00
Advent, Kennett Square	210.00	237.00	S. Barnabas, Kensington	400.00	208.00
Advent (Polish) Mission, Phila.	20.00	20.00	S. Bartholomew, Phila.	15.00	8.00
Advocate, Phila.	2,200.00	1,404.00	S. Bartholomew, Wissinoming	200.00	210.00
All Hollows, Wyncote	2,500.00	2,416.00	S. Clement, Phila.	6,600.00	6,603.00
All Saints Mission, Darby	777.00	1,191.00	S. Columba Mission, Southampton .....	.....	6.00
All Saints Chapel, Fallsington	18.00	30.00	S. Cyprian Mission, Elmwood	20.00	3.00
All Saints, Moyamensing	2,300.00	2,323.00	S. Cyril Mission, Coatesville	20.00	15.00
All Saints, Norristown	900.00	555.00	S. David, Manayunk	1,700.00	1,746.00
All Saints, Torresdale	2,300.00	2,300.00	S. David, Radnor	3,700.00	3,781.00
All Saints, Wynnwood	3,000.00	2,669.00	S. Elisabeth, Phila.	250.00	255.00
All Souls Mission, Phila.	75.00	90.00	S. Gabriel Mission, Feltonville	650.00	787.00
Annunciation, Phila.	216.00	318.00	S. George Mission, Richmond	600.00	601.00
Ascension Mission, Parkesburg	48.00	36.00	S. George Mission, Venango	150.00	204.00
Ascension Mission, West Chester	20.00	39.00	S. George, West Phila.	700.00	621.00
Atonement, Morton	125.00	95.00	S. Giles Mission, Stonehurst	300.00	382.00
Atonement, Phila.	4,500.00	4,350.00	S. James, Bristol	700.00	522.00
Calvary, Conshohocken	4,300.00	4,310.00	S. James, Downingtown	700.00	791.00
Calvary, Germantown	7,500.00	6,094.00	S. James, Hestonville	500.00	523.00
Calvary, Northern Liberties	500.00	500.00	S. James, Kingessing	500.00	524.00
Calvary, Rockdale	480.00	528.00	S. James Mission, Langhorne	250.00	250.00
Christ, Eddington	100.00	142.00	S. James, Perkiomen (Evansburg)	35.00	9.00
Christ, Franklinville	500.00	327.00	S. James, Phila.	7,000.00	3,835.00
Christ, Germantown	4,600.00	4,623.00	S. James Mission, Prospect Park (Moore)	300.00	308.00
Christ, Media	205.00	360.00	S. James the Less, Phila.	2,000.00	2,087.00
Christ, Phila.	9,500.00	12,245.00	S. John Baptist, Germantown	350.00	350.00
Christ Church Chapel, Phila.	800.00	722.00	S. John Chrysostom, Phila.	362.00	370.00
Christ Church Hospital Chapel, Phila.	100.00	96.00	S. John Pequea (Compass)	70.00	19.00
Christ, Pottstown	1,000.00	832.00	S. John, Concord (Ward)	115.00	115.00
Christ, Ridley Park	1,200.00	1,137.00	S. John the Divine, Phila.	200.00	147.00
Christ, Upper Merion (Bridgeport)	665.00	639.00	S. John the Evangelist, Essington	180.00	186.00
Covenant, Phila.	1,000.00	937.00	S. John, Cynwyd	2,600.00	3,820.00
Crucifixion, Phila.	300.00	360.00	S. John the Evangelist, Lansdowne	2,400.00	2,455.00
Emmanuel, Holmesburg	450.00	403.00	S. John the Evangelist, Phila.	850.00	1,559.00
Emmanuel, Kensington	29.00	25.00	S. John Free, Phila.	2,000.00	1,437.00
Emmanuel Mission, Quakertown	240.00	244.00	S. John, Kelton	65.00	67.00
Epiphany, Germantown	2,100.00	2,077.00	S. John, Norristown	2,500.00	2,813.00
Epiphany Mission, Royersford	150.00	26.00	S. John, Northern Liberties	8.00	26.00
Epiphany, Sherwood	3,000.00	3,172.00	S. Joseph, Gladwyn .....	.....	280.00
Feasterville Mission, Feasterville	5.00	4.00	S. Jude and the Nativity	600.00	600.00
Gloria Dei, Phila.	2,000.00	2,567.00	S. Luke, Bustleton	400.00	400.00
Good Samaritan, Paoli	2,000.00	3,076.00	S. Luke, Chadds Ford	35.00	45.00
Good Shepherd, Germantown	700.00	723.00	S. Luke, Chester	200.00	242.00
Good Shepherd, Kensington	500.00	535.00	S. Luke Mission, Eddystone	25.00	140.00
Good Shepherd, Rosemont	9,800.00	9,846.00	S. Luke, Germantown	7,500.00	7,610.00
Grace, Hulmeville	100.00	101.00	S. Luke, Kensington	1,215.00	977.00
Grace, Mt. Airy	8,400.00	8,597.00	S. Luke, Newtown	650.00	602.00
Grace, Phila.	500.00	500.00	S. Luke and The Epiphany	3,531.00	3,784.00
Holy Apostles, Phila.	8,500.00	8,724.00	S. Mark, Frankford	4,000.00	3,320.00
Holy Comforter, Phila.	200.00	252.00	S. Mark, Honey Brook	50.00	70.00
Holy Comforter Memorial Chapel, Phila.	1,000.00	1,021.00	S. Mark, Phila. (including chapels)	15,000.00	15,371.00
Holy Communion Chapel, Phila.	1,600.00	1,294.00	S. Martin, Marcus Hook .....	.....	6.00
Holy Innocents, Tacony	950.00	1,007.00	S. Martin, Oak Lane	2,000.00	1,687.00
Holy Nativity, Rockledge	700.00	1,247.00	S. Martin, Radnor	3,600.00	3,603.00
Holy Redeemer Mission, Phila. (Polish) ..	20.00	20.00	S. Martin-in-the-Fields	35,000.00	35,000.00
Holy Sacrament Mission, Highland Park ..	300.00	300.00	S. Mary, Ardmore	8,000.00	8,341.00
Holy Trinity Mission, Lansdale	450.00	424.00	S. Mary Mission, Chester	50.00	35.00
Holy Trinity, Phila.	16,000.00	15,436.00	S. Mary, Hamilton Village, Phila.	1,000.00	1,120.00
Holy Trinity Memorial Chapel, Phila.	1,650.00	1,650.00	S. Mary, Warwick	35.00	40.00
Holy Trinity, West Chester	1,000.00	1,335.00	S. Mary Memorial, Wayne	3,000.00	3,171.00
House of Prayer, Branchtown	750.00	720.00	S. Mary Mission, Manayunk (Polish) ..	.....	.....
Huntingdon Valley Chapel, Meadowbrook ..	1,250.00	3,216.00	S. Mary of the Annunciation Mission, Phila.	10.00	10.00
Incarnation, Drexel Hill	500.00	616.00	S. Mary Chapel (S. Mark) .....	.....	.....
Incarnation Mission, Morrisville	130.00	130.00	S. Mary Pro-Cathedral, Phila.	1,600.00	1,414.00
Incarnation, Phila.	1,200.00	654.00	S. Matthew, Francisville	6,000.00	6,000.00
King of Prussia Chapel (see Valley Forge) ..	68.00	64.00	S. Matthias, Phila.	1,700.00	1,493.00
L'Emmanuel Mission, Phila.	105.00	119.00	S. Michael, Germantown	4,400.00	4,160.00
Mediator Chapel, Phila.	6,000.00	8,404.00	S. Michael Chapel, Phila. ....	.....	.....
Merciful Saviour Chapel, Phila.	175.00	242.00	S. Michael and All Angels	150.00	103.00
Messiah, Gwynedd	1,364.00	1,706.00	S. Monica Mission, Phila.	300.00	309.00
Messiah, Port Richmond	150.00	186.00	S. Nathanael, Phila.	800.00	709.00
Nativity Chapel, Germantown .....	.....	.....	S. Paul, Aramingo	1,000.00	820.00
Our Saviour, Jenkintown	4,700.00	4,791.00	S. Paul, Chester	5,000.00	4,560.00
Phillips Brooks Memorial Chapel, Phila.	560.00	561.00	S. Paul, Chestnut Hill	26,000.00	26,214.00
Prince of Peace Chapel, Phila.	2,350.00	2,402.00	S. Paul, Doylestown	400.00	472.00
Redeemer, Andalusia	320.00	550.00	S. Paul Mission, Edgely	77.00	35.00
Redeemer, Bryn Mawr	6,500.00	6,894.00	S. Paul, Elkins Park	4,100.00	3,825.00
Redeemer, Seamen's Mission	20.00	20.00	S. Paul Memorial, Phila.	1,750.00	1,587.00
Redeemer, Springfield .....	.....	297.00	S. Paul, Oaks	300.00	183.00
Redemption, Phila.	1,800.00	1,600.00	S. Paul, Overbrook	10,000.00	10,000.00
Resurrection, Phila.	2,500.00	2,758.00	S. Paul, West Whiteland	250.00	355.00
S. Aidan Chapel, Cheltenham	175.00	182.00	S. Peter, Germantown	6,000.00	6,645.00
S. Alban, Newtown Square .....	.....	.....	S. Peter Chapel, Glenside .....	.....	.....
S. Alban, Olney	200.00	334.00	S. Peter, Great Valley	75.00	75.00
S. Alban, Roxborough	150.00	76.00	S. Peter, Phila.	9,000.00	9,000.00
S. Ambrose Mission, Phila.	950.00	950.00	S. Peter, Phoenixville	2,200.00	2,231.00
S. Andrew, McKinley .....	.....	3.00	S. Peter, Weldon	600.00	697.00
S. Andrew Mission, Oxford	30.00	42.00	S. Philip Mission, New Hope	60.00	63.00
S. Andrew, Phila.	250.00	265.00	S. Philip, Phila.	1,800.00	1,535.00
S. Andrew Mission, Somerton	30.00	72.00	S. Simeon, Phila. ....	.....	.....
S. Andrew Chapel, West Manayunk	160.00	136.00	S. Simon the Cyrenian, Phila.	850.00	865.00
S. Andrew, West, Phila.	1,400.00	1,255.00	S. Stephen, Bridesburg	1,000.00	882.00
S. Andrew, Yardley	150.00	169.00	S. Stephen, Clifton Heights	250.00	261.00
S. Anne Mission, Willow Grove	200.00	211.00	S. Stephen, Norwood	495.00	473.00
S. Asaph, Bala	6,100.00	6,122.00	S. Stephen, Phila.	350.00	362.00
S. Augustine Mission, Phila.	300.00	300.00	S. Stephen, Phila.	7,000.00	6,217.00
S. Barnabas Mission, Germantown	400.00	244.00	S. Stephen, Wissahickon	800.00	650.00

PARISH OR MISSION	Expecta- tion 1926	Amount Credited 1926	PARISH OR MISSION	Expecta- tion 1926	Amount Credited 1926
S. Thomas, Phila.	150.00	206.00	Trinity Mission, Collingdale	175.00	189.00
S. Thomas, Whitmarsh	6,250.00	6,677.00	Trinity Mission, Gulph Mills	30.00	30.00
S. Timothy, Roxborough	1,800.00	2,090.00	Trinity Mission, Solebury	35.00	36.00
S. Titus Mission, Elmwood	75.00	88.00	Trinity, Swarthmore	160.00	219.00
S. Wilfred Mission, Dolington	20.00	20.00	Washington Memorial Chapel, Valley Forge	300.00	153.00
The Saviour, West Phila.	7,000.00	4,511.00	Zion, Phila.	1,200.00	1,390.00
Transfiguration Chapel, Phila.	100.00	.....	Special Gift .....	.....	8,938.00
Transfiguration Mission, Phila.	85.00	29.00	Net amount contributed by Diocesan Cam- paign Fund .....	.....	51,924.00
Trinity Memorial, Ambler	279.00	354.00			
Trinity, Buckingham	31.00	35.00			
Trinity { Oxford	2,000.00	2,429.00			
Trinity { Crescentville	600.00	529.00			
Trinity, Coatesville			Totals	\$395,732.00	\$471,838.00

What Is Social Service? II.

BY CLINTON ROGERS WOODRUFF

This is the second of this series of articles prepared for "The Church News" by Mr. Woodruff. The final article will appear next month.—Ed.

In my endeavor to get a satisfactory definition of Christian Social Service I naturally wrote to that efficient service secretary, the Rev. Charles K. Gilbert, of the Diocese of New York. If any Church worker could help he could, but his reply was exactly what I expected. He said:

"I do not believe that I am capable of giving you in any concise form what I believe would be an adequate definition of the task in which we are engaged. If I were to attempt to do so, I should wish to put full emphasis upon the term 'Christian.' I feel strongly that our only concern with efforts looking toward human betterment is with the interpretation of the will and purpose of our Lord as they apply to human relationships, and with the effort to aid in the fulfillment of His designs for the Kingdom of God on earth. The second point that I would seek to make clear is that this task cannot consistently be limited to the mere effort to relieve individual cases of distress. It is here that I think the term 'social service' is unfortunate because of its connotation to many minds who conceive of it simply as participation in the work done by various charitable and philanthropic institutions. Certainly social service, with these limitations, would have little appeal to me, because I recognize that the existing agencies are far more capable for this type of service than the Church could ever hope to be. Christian social service, as I conceive it, ought to concern itself positively and constructively with the interpretation and application of Christian principles as they bear upon human relationship, to the end that we may get at the causes of social injustice and of the things which defeat the self-realization of men."

To this I replied that it was practically impossible to draft an adequate

definition and in any attempt to do so full emphasis must be put upon the term "Christian." Every two or three years our Department feels that there should be some definite statement of principles and then an effort to that end is made, but thus far with the same result, namely, a statement that it is difficult to define a spirit or an atmosphere.

There is no doubt that there is a great assortment of conceptions of what Christian social service means running all the way from what one dear parson said "that it means the right sort of moving pictures" up to our industrial democracy friends who believe in the complete revolution of industry.

While it is quite true, as I pointed out to Mr. Gilbert, that in many instances secular organizations are doing admirable social service work from the highest motives (largely in most communities because so many of the managers are Church people), at the same time a great deal remains to be done directly by the Church, notably the care for the aged and the sick and in some instances the delinquent and defective. I further pointed out that just at the time we in the Diocese of Pennsylvania were making a study (assisted by Miss Coe, of the National Department) of the care of the aged with the hope that we might be able to reorganize it on a more effective and beneficial basis. This of course is slow work, but thus far fair progress was being made.

As Norah Hill said in a recent article in *The World's Health*, "Social work has developed so rapidly during the last decade that the term no longer suggests any definite picture to the average mind. Some, with a vague remembrance of the charity of by-gone years, connect it in their minds with those kind ladies who, bracing the terrors of snow and frost, sallied forth in their carriages at Christmastide to distribute coal and blankets to the poor. Others think vaguely of badly dressed, underfed babies, of muddy slum streets and of drunken, degenerate men and women." In the Eng-

lish mind she says, "the term 'social work' is inevitably connected with the idea of settlements, but the settlement itself is something of a mystery. The picture that presents itself is that of an ugly red brick building in a poor East End quarter, from whence hurry forth charitably-minded individuals carrying bulky parcels under their arms. What goes on inside this building is, however, not a matter of public knowledge; the settlement and its 'settlers' are accepted without question."

All these ideas have some foundation in fact. Social work did begin with the idea of charity: it does concern itself with children and outcasts; and its development has been intimately bound up with the settlement movement. "Modern social work," declares Miss Hill, "is more, much more than all this. It is a profession, a science—a science which has the whole world for its laboratory and human beings for its research subjects. If the aim of social work is to be defined," Miss Hill says, "one might say that social work aims at helping the individual to live in harmony with his environment. Unfortunately, in actual practice social work often consists in helping the individual to struggle against his environment, an environment which threatens to engulf him, but the social worker's task is never really completed until these two factors—the individual and his environment—are in harmony. Sometimes it is the individual who must be remoulded to fit the environment, sometimes the environment which must be changed to fit the individual, but the social worker is always there to establish harmony between the two."

To this the Christian social service worker would add, as does the Rev. R. W. Woodruffe, of St. John's Church, Detroit: "Christian social service is the expression in living of the principles of Christ, especially in relation to helping individuals and groups to overcome their difficulties and realize their responsibility, and become well rounded, self-reliant and helpful members of society."

It is religion in action." Or as our National Department puts it: "Christian social service means the application of the principles of the Gospel of Jesus Christ to all the relations into which men and women are brought; that Christ's law of duty to one's neighbor means to every person near or far away with whom one can establish the relationship of service."

From the Council of Advice for the Department of Christian Social Service of the Presiding Bishop and Council comes the statement that the social task of the Church is to seek through education and inspiration to bring the individual or community to apply the principles of Jesus Christ to the relationships which men bear to one another. The principles of Jesus Christ must be made to dominate all relationships such

as the home, the daily work, recreation, industry and political life.

We must bear in mind, as the Federal Council of Churches has more than once pointed out that "nothing can be confined either to a purely 'secular' or a purely 'spiritual' realm. A spirituality which does not concern itself today with war and peace, with social righteousness, with inter-racial justice, is thereby shown to be a spurious counterfeit. A program which has as its clear objective the bringing of the spirit of Christ into our social and international relationships is a 'spiritual' program, a 'devotional' task, even if it be not labeled so."

Programs, however, are more often apt to be misleading than constructive, for they tend to obscure the spirit which is essential. Moreover, they are apt to be regarded as a substitute for action.

I must confess that the further I progress in years and experience, the greater becomes my fear, yes, my dislike for formal programs and especially for resolutions. They are so easily made or left to take the place of that personal responsibility and obedience essential to the fulfillment of the two great commandments.

Social work will not accomplish its really great purpose until it has mastered a way of getting the intelligent and continued support of a steadily expanding group of citizens, and this will never be accomplished through a program or a resolution alone. Both may serve a useful purpose at times, in that they tend to crystallize thought, but we must not overlook the fact that crystals are hard and unyielding and attract by brilliance rather than by warmth.

DIOCESAN DEPT. ENDORSES PROPOSED LEGISLATION

The Diocesan Department of Christian Social Service has given its endorsement to five bills now before the State Legislature. The bills are:

Proposed constitutional amendment providing \$50,000,000 for State institutions.

To add \$4,500,000 to the Mothers' Assistance Fund.

To increase to sixteen years the minimum age for marriages.

To require five days to elapse between application for a marriage license and its issuance.

Amending the penal laws to provide for the employment of prisoners.

Attention was called to the last Diocesan Convention having commended the bill on penal legislation to the members of the Church for sympathetic consideration.

The Rev. Wood Stewart, chairman of the department, in directing attention to the Mothers' Assistance Bill, said 3500 mothers are now being aided, while 2300 mothers with 8400 children are applying for assistance. Miss Maule declared the present Pennsylvania law antiquated. "In most states," she said, "a destitute mother goes on the pension in a month or two, but in Pennsylvania a year must elapse."

WHO HAS THIS BOOK?

"The Life of Christ," by Giovanni Papini, was borrowed by some one from the Diocesan Library in the Church House. It is requested that the book be returned, as there are others who desire to have the use of the book.

"Thy will be done" is the keynote to which every prayer must be tuned.—*Fenelon.*

NORMAL SCHOOL COMMENCEMENT

The Commencement of the Diocesan Normal School will be held in April, soon after Easter, in connection with a Conference on Plans for next year's Church School work.

It is expected that the Commission on Religious Education of the Province of Washington, which will hold its Spring meeting in Philadelphia, will be present at the Commencement Conference.

COMMISSION ON CHURCH SCHOOLS

Instead of spending an undue amount of time on routine matters, the Commission has adopted a program of topics for investigation, study and discussion at its meetings, expecting that the conclusions drawn and decisions reached will be published and distributed to the Church School officers and teachers, so that they may be helped in their work of advancing the task of Religious Education.

WEST PHILADELPHIA SUNDAY SCHOOL MEETING

The Midwinter Meeting and Conference of the West Philadelphia Branch, Sunday School Association, was held at the Memorial Church of St. Paul, Overbrook, on February 15. Over 170 persons were present, being the largest attendance in the history of the Association.

A brief business meeting followed a bountiful supper served by the ladies of the Parish.

The address of the evening was made by the Rev. Kenneth D. Martin, Rector of Trinity Church, Cranford, N. J., who spoke most helpfully and practically on the methods which had, in a few years, increased his Church School from less

than 100 to more than 300 pupils, and had borne as fruit, six candidates for Holy Orders.

Mr. Martin stressed, as the most essential and practical method in religious education, the emphasis on WORSHIP. Half of the session of his Church School is devoted to a dignified liturgical service with brief address, following which the pupils assemble in classes for instruction.

The meeting terminated with sectional conferences on Kindergarten and Primary Classes, led by Mrs. Charles E. Tuke, St. John's Church, Lansdowne; Junior pupils, led by Rev. Mr. Martin; and Senior pupils, led by Mr. Freas B. Snyder, St. John's Church, Lansdowne.

A REQUEST FOR BOOKS

A number of our Church people are trying to make a collection of books for presentation to a student in one of our Divinity Schools who will soon be ready for Ordination. THE CHURCH NEWS has been requested to print a list of books desired, in the event some one may have an extra volume that could be donated to the purpose. If so communicate with Mrs. Martha Stevenson, 5030 Hazel Avenue, West Philadelphia.

The books wanted are: "The Church and the Ministry," by Bishop Gore; "The Christian Ministry," by Bishop Lightfoot; "The Church of England," by the Very Rev. H. D. M. Spence; "The Apostolic Fathers" (with English translation), by Kersop Lake; "The Mystical Element in Religion," by Baron von Hugel; "The Inner Way," by John Tauler; "The Belief and Worship of the Anglican Church," by Knowles; "St. Francis of Assisi," by Sabatier; "Life and Times of Savonarola," by Pasquale Villari; "The Mission and Expansion of Christianity," by Adolf Harnack.

A Story of a Worthy Benevolence

In the operation of "The Christmas Fund" the Trustees have effected a change in the dates for distribution of its benevolences so that checks are now sent to all beneficiaries of the Fund so as to reach them *before* instead of *after* Christmas.

This beautiful interpretation of "The Christmas Fund" so as to make it appear to its beneficiaries as truly a CHRISTMAS FUND is disclosed in the annual report of the Trustees for the year 1926 which has been prepared for submission to the coming Diocesan Convention. THE CHURCH NEWS makes note of this incident of the annual report as being worthy of mention to all our Church people in the Diocese, and as affording also an opportunity for bringing to the attention and consideration of many just what the Fund stands for and what it is doing.

"The Christmas Fund," as it is popularly designated, is now in its 84th year. It was established under authority of the Convention of the Diocese of Pennsylvania in 1841. Its purpose was to afford some measure of financial relief to those "good and faithful Clergy of our Church who became inactive through age or other disability, and after their passing to the higher life, the Fund was then brought to benefit the widows and orphans of Clergy.

During the intervening years the Trustees of this Fund have maintained the purpose of the Fund. The earlier sources of income to provide relief were the offerings gathered in the various Parishes of the Diocese on Christmas Day. Hence the Fund became known as "The Christmas Fund." After the receipt by the Trustees of these various offerings, they were wont to meet and apportion the moneys so received to the various beneficiaries whose needs had been established and been

brought to the attention of the Trustees.

Gradually, bequests for this same purpose were received by the Trustees, and funded, so that the income could be used to supplement the offerings from various Churches, and quite naturally, during the progress of the years the number of beneficiaries has increased until now it requires approximately \$13,000.00 per year to afford the relief provided by Canon 7 of the Convention of the Diocese of Pennsylvania.

The amount of money received during 1926 from the securities in the Fund was \$16,246, while the amount received from the collections in the Parishes and from sundry individuals was \$1,457, making a total of \$17,703. The invested funds now amount to \$192,000. The beneficiaries total 26 widows or orphans of deceased clergymen, and 3 clergymen receiving clergymen's pensions, making a total of 29 beneficiaries.

At the end of 1925 there was a surplus of income which was distributed to the beneficiaries as an extra allowance. So also at the end of 1926, although the amount so available was necessarily less than in 1925, since the first year represented an accumulation of income, and in 1926 the Trustees were able to make extra distribution only of the excess occurring in 1926 and leaving in the hands of the Treasurer enough ready money to meet emergencies.

From the nature of the collection of the income in the early years of the Fund, it was always necessary to await the receipt of income from the Christmas collections in the Parishes, and, therefore, the checks to the beneficiaries were sent out at quarterly periods beginning January 15th. The change in the volume of moneys received from the collections in the Churches, as compared to income received from the in-

vested funds, made it possible to effect a change noted in the opening paragraph of this article. So, beginning December 15, 1926, the checks were sent to reach the beneficiaries before Christmas.

The Trustees of the Christmas Fund are Col. William P. Barba, Treasurer; Mr. Francis A. Lewis, Mr. Caspar W. Morris, Mr. John S. Newbold, and Mr. William White.

It is interesting to note here that from the first establishment of this Fund in 1841 until the present there has always been a "Newbold" in the Board of Trustees, and the interest of the several generations of that family in this Fund has always been manifested in a substantial way—both by gifts and by service. For forty years, Mr. George Harrison Fisher was Treasurer of the Fund until just before his decease in December, 1925, and his care of the funds and of the beneficiaries of the Fund, is a beautiful thing to remember, and the efficiency of this care is a thing toward which succeeding Trustees aspire.

To those charged with the administration of this Fund, so appealing is the need of the beneficiaries, that this opportunity is taken to impress upon the Parishes the good they can do by arranging for an offering for the benefit of this Fund and enabling other generous parishioners who are able to make bequests for its benefit so to adjust their affairs that when they themselves no longer can give on Christmas Day to this most worthy purpose "the good they do may live after them." Although popularly described as "The Christmas Fund," the corporate and legal name is "The Trustees of the Christmas Fund for Disabled Clergymen and the Widows and Children of Deceased Clergymen in the Diocese of Pennsylvania."

CAMP BONSALL

The quite young young men of the Diocese will have their eyes on Camp Bonsall this coming season, for there are good things in store for them there. The big camp, with its farm-house, refectory and eight cabins, is on Big Elk Creek, near Kelton, in Chester County, some forty-five miles from Philadelphia. The following schedule will be maintained, so that as many boys as possible, of varying ages and interests, may be accommodated:

June 28 to July 9—Leadership Training Conference for Older Boys.

July 11 to 23—Younger Boys' Period.

July 25 to August 6—Woodcraft League of the Church of the Saviour, Philadelphia.

August 8 to September 5—Kensington Lighthouse Boys' Club Period.

Camp Bonsall is conducted by the Brotherhood of St. Andrew, whose National Office and address are at the Church House, 202 South Nineteenth Street, Philadelphia. Inquiries and communications respecting the Camp and the different Periods should be addressed there.

CONFERENCE AT RACINE ON YOUNG PEOPLE'S WORK

The National Commission for Young People's Work had a three-day meeting at Racine, late in January, and, among other matters, decided to publish a national handbook in loose-leaf form; to publish a national paper if further re-

search by the committee warranted it; and to make no money tax or assessment on individuals, Parish groups or Diocesan organizations, but rather to encourage the young people to contribute regularly to the general work of the Church through their Parishes, expecting that when the General Church can meet all its obligations in full it will make due provision for the support of its Young People's Work.

"I heard him call
'Come, follow,' that was all.
My gold grew dim,
My soul went after Him.
I rose and followed, that was all,
Who would not follow if he heard His call."

Apart With Christ

A Meditation

BY THE REV. A. L. URBAN

In beautiful phrase Bengel speaks of being "upbuilt in the recollected consciousness of God." Consciousness of God! Is that possible? May we, immersed in the things of time and sense, know God as near, nearer than man can be to man? Is it not rather that we feel that God is a very long way off? May prayer be real intercourse, face to face, or is it as one has expressed it, "Often like conversation over a telephone wire of infinite length which gets out of order?"

"Blessed are the pure in heart, for they shall see God." That is the word of Jesus. How may we know that is true? "He that hath seen me hath seen the Father," He said. The amazing revelation of Jesus is that in Him we know God, and knowing Him we share His consciousness of God.

This is wisdom learned only of Him. The conviction that God or some sort of a God is, is common to men. It is part of our human nature; but to find God, to know God, to realize God, that has been beyond any power of the mind of man. Plato speaks for the human mind at its highest when he says that "mind must seek Mind," and then adds, "but it is difficult." Only Jesus Christ made it possible for a St. John to say, "We know Him that is true, and are in Him that is true. This is the true God and eternal life."

St. John had long been with the Christ. Not only had he walked with Him in Galilee, been with Him in the upper room and at the Cross, but through long years of brooding thought in a communion nearer than he had known even in the upper room. He knew as St. Paul learned to know, "God in Christ." So we may know God, but only in a deep sense "apart with Christ."

How may that be? How is God in Christ now present to us? First of all, in the Gospels. The teaching of Jesus is projected into all time. And there is a deeper mystical sense of His presence and the power of His words. You may know it in the hour of quiet when the deeper need of the soul makes itself felt. Then He speaks as spirit to spirit. The mystic speaks for many when he says, "Jesus speaks, and speaks to me."

Jesus knew the disciples' need of the nearer fellowship when He said to them, "Come ye apart into a desert place, and rest awhile," and the evangelist adds, "for there were many coming and going."

Many coming and going. How true a picture of our modern daily life! There is little of the alone. We live in crowds, and in perpetual noise. The life of public daily life has for most people made the quiet hour rare, if not impossible. Even in our religion we emphasize work rather than prayer, forgetting that

fervor must find sweetness and rigor of sincerity and emotion poise apart with God. It is the want of this that makes ineffective so much of our religious work. In consequence, what we create has much the quality of the noise in which it is conceived and wrought. The shallow in modern literature, the trifling in the social world, the passion of greed and the lust of war, the ineffective in religion—these are all of the noise.

It is, perhaps, true that in the past the emphasis has been too much upon personal religion. We needed to be made to realize the organic unity of mankind, but there is a very real danger in our putting the emphasis so wholly upon the social consciousness. The cult of the day in the religious world is that of the philanthropist, the charity organizer, or, perhaps, that of the social democrat. The reaction is not altogether wholesome. Personal religion may, indeed, be rooted in selfish desire which will make it utterly untrue to the religion of Jesus. Jesus offers no sterile quietism or spiritual epicureanism. Concentration upon self in religion may easily become mere dreamy mystical rhapsody, and degenerate into unethical and heartless selfishness. The Lord's call is a call to service and *denial* of self. But as in extreme reaction always, so in this balance may be lost. The personal soul lost to sight, religion ceases to have reality, for religion must be personal if religion at all, certainly if Christian. The fundamental facts of life make it so. Self is real. Self in its relation to other selves cannot be obliterated. The link is unbreakable. We know that at the last responsibility is our own. Personal religion is demanded by the sacredness of our personality and the reality of our moral freedom. The relation of self to God must be personal, certainly relation to the Christian's God. To ignore that in the name of religion is to play with life itself.

This brief paper is suggestive of Lent. In our many activities we may easily forget God, and Lent is a call to a "recollected consciousness" of Him. To realize that we must be much with Christ who alone makes God known to us, and in whom we share that consciousness of God. The whole of the life which Christ reveals as the true and eternal life springs out of a vital relationship with Him, and is so maintained. To draw from Him the inspiration and power to live that life among men we need much to be apart with Him.

Lent may mean that to us. It may be with Christ. If we are to be Christians life must be much with Christ. Even He often went apart. When on earth He often seemed to wonder that man can forget God. We do forget God. Apart with Christ we may be "upbuilt in the recollected consciousness of God."

Some Old Testament Problems *

The Strange Depravity of the Israelites

BY THE REV. F. C. HARTSHORNE

Macaulay, in his essay on Machiavelli, says: "Succeeding generations, having changed the fashion of their morals, are amazed at the depravity of their ancestors." There is doubtless a touch of sarcasm in this, but that does not diminish its essential truth. Not only in morals, but in every department of life in which the race has made progress through the centuries, the standards and customs of our forefathers, when we become acquainted with them, often astonish us, so inferior do they seem to those of our own day. We wonder how they were content to live under conditions which we would find intolerable.

Old Testament Morality

But Macaulay was referring to the moral standards of our ancestors, and his words are appropriate to the difficulty which many Christian people experience in understanding, and still more, in defending, the morals of Old Testament characters, and even in justifying some of the things there recorded as having been done or commanded to be done by God. The briefest, and, perhaps, the most effective answer to make to those who would condemn the Bible as a whole because of the doubtful morality of the Old Testament and its picture of God, is to point out that the only reason why anyone finds the morality of the Old Testament unsatisfactory is because we have been taught a so much more exacting morality in the other end of the Bible, the New Testament. No one would think of estimating the academic standing of a college by the attainments of its lower classmen; one would judge it by its graduates; and similarly the Bible is entitled to be judged by its latest rather than by its earlier portions.

But an even more satisfactory solution of the problem of Old Testament morality is to be found in remembering that it is just in the matter of moral standards that the human race always has been, and, doubtless, always will be making progress. There is, apparently, no reason for believing that the human race has made any marked advance in physical or mental capacity during historic times; but, advance in all that makes up morality, that is, in ideas of God and conceptions of our obligations towards our fellow men, has been continuous, even though not universal. Therefore, if we are ever amazed at the depravity of our spiritual ancestors of

Old Testament times it is, as Macaulay says, because we have "changed the fashion of our morals;" we judge them by standards of conduct of which they had no knowledge.

Rogues' Galleries

Few writers have ever been so amazed at, or so severe upon the depravity of their ancestors as were the writers of the books of Kings and Chronicles. Without exception, every monarch of the Northern Kingdom, where dwelt the Ten Tribes of Israel, is said to have "done evil in the sight of the Lord." And the same charge is made against all but a very few of the kings that reigned in Jerusalem. It began even with Solomon, who, in spite of his wisdom and magnificence, "loved many foreign wives," and, when he married them, built them places of worship for the gods they were accustomed to worshipping, and sometimes joined with them in such worship, and thus "did evil in the sight of the Lord." And so it was with almost all the rest, a long procession of monarchs who "provoked the Lord to anger," and drew down upon the nation many severe punishments. One might wonder why it was necessary to have them and their deeds recorded, why there should be a Rogues' Gallery, in two editions, in the Bible! An examination of the character of the books of Kings and Chronicles, and a consideration of point of view of the men who wrote them, and a recollection of Macaulay's saying will perhaps supply the explanation.

Histories or Sermons?

In our usual classification of the books of the Bible, Kings and Chronicles are classed as historical books. But that is a manifest mistake, and one which results in a misunderstanding of their purpose. The Hebrews, in their groupings of the books of the Old Testament, included these books among the Prophets, for the reason that they were written by men whose interests were exclusively religious, and who make it plain, over and over again, that they were not at all interested in writing mere histories of the kings and their reigns, for such histories were already in existence, and are frequently referred to by the writers of Kings and Chronicles. That is the explanation of the phrase so often recurring at the end of passages referring to any particular king, and referring any reader who might want to know more about him to the regular court records. "And the rest of the acts of Jeroboam, how he warred, and

how he reigned, behold, they are written in the book of the chronicles of the kings of Israel." "Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah?"

The books of "chronicles" mentioned are not our books of Chronicles, for they were not written until long after the books of Kings, and do not in any case contain the rest of the acts of the monarchs mentioned. The reference is to the regular court records which were kept in each kingdom, and had been handed down. In the books of Chronicles these records are referred to as "the book of the kings of Judah and Israel." Of Solomon it is said: "Now the rest of the acts of Solomon, first and last, are they not written in the history of Nathan the Prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer?" Men who dismiss the reign of many a king with a few words, and who classify kings according as they did that which was "right," or that which was "evil" in the sight of Lord, are not historians, but preachers. The Hebrews had regular histories, but none of them are included in the Scriptures.

The Sifting Effect of the Exile

The books of Kings and Chronicles, in their present form, at least, could not have been written until after the last of the kings mentioned had ceased to reign, and until after the carrying away of the people to Babylon had taken place. It is extremely probable that the book of Kings was not written until after the return of some of the Hebrews from the Exile, and the book of Chronicles must have been written even later than that, for the Hebrews placed it at the very end of their collection of sacred writings, and not, as in our Bibles, just after Kings. The men who wrote these books, or, at least the comments in them all lived one or more centuries after the death of the last king mentioned therein, and this, and the totally different standpoint from which they viewed the past of their nation explain their comments.

The experience of the Exile forever cured the Hebrews who returned from it, and their descendants, from any tendency to relapse into idolatry, or into the worship of any other god but Jehovah. The return from Babylonia was voluntary; all were permitted to go back, but none were forced to, and, except for those whose strongest interests in life were religious, there were no

*This is the third article in this series by Mr. Hartshorne. The fourth will appear next month.

sufficient inducements for leaving the land of Babylon, where they had all been born and brought up, and for taking a long journey back to Jerusalem, which was in ruins, and there beginning life all over again. Those who came back were almost, if not quite, religious fanatics. Heathen people had been their captors, and they had lived where temples to heathen gods and idols had abounded, and they were done forever with all such forms of worship, and they were through with all kinds of association with heathen peoples and heathen things, for they regarded the Exile as God's punishment upon their forefathers for having such associations. Therefore, when some of the men who came back married heathen women, in Palestine, they were compelled to send their wives away or to get out themselves. From that time on the Jews "had no dealings with the Samaritans," and every Gentile was a "dog." All of which helped greatly to keep both the race and their religion intact until the coming of Christ.

Such Bad Ancestors!

Such were the men who wrote the books of Kings and Chronicles, and some of Psalms, and were so severe upon the doings of their ancestors. No wonder they marvelled at the kings of the past, and the people, not only associating with the heathen and "learning their ways," but actually domesticating heathen dieties! And they found in such conduct a sufficient explanation and justification of all the evils which God had brought upon their nation. Living in a Jerusalem which, though partly rebuilt, was but a shadow of its former self, and worshiping in a makeshift temple, and comparing the utterly insignificant position of their nation with the glory that once belonged to it under a David or a Solomon, they were filled with sadness, a sadness which shows itself in these words at the end of the book of Chronicles:

"All the chief priests, and the people, transgressed very much after the abominations of the heathen. . . . And the Lord God of their fathers sent unto them by His messengers, rising up betimes and sending; because He had compassion on His dwelling place. But they mocked the messengers of God and despised His words, until the wrath of the Lord arose against His people, till there was no remedy. Therefore He brought upon them the king of the Chaldees, who had no compassion young man or maiden, old man or him that stopped for age. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and them that escaped from the sword carried he away to Babylon."

Are Ancestors People?

We can sympathize with this unknown Scribe in his melancholy satisfaction in finding an explanation of his nation's misfortunes in the sins of his ancestors. Yet it is a little too much like using the proverb which Jeremiah and Ezekiel so earnestly repudiated: "It is because the fathers ate a sour grape that the children's teeth are set on edge." And we are also reminded of Christ's description of certain Scribes in His time, as having built tombs for prophets slain in the past, and saying, "If we had been in the days of our fathers, we would not have done such things," and we remember that He did not commend such an attitude. We know that the theology or philosophy of most Old Testament writers compelled them to find the explanation of every evil or curse in some disobedience of a Divine command. These post-Exilic writers saw their nation under God's evident displeasure, and believed it due to the disobedience of their ancestors, and they wrote two books to prove it. But the theory that all misfortune is a punishment for sin is not a Christian theory. Indeed, it was repudiated by Christ in His remarks about the man born blind, and about the men upon whom the tower of Siloam fell, and those whom Pilate slew while offering sacrifices. For us, the geographical situation of Palestine would be enough to account for much that the Hebrews suffered from war and invasion, for it was much like that of Belgium and Luxemburg in the late war, and whether the Egyptians were campaigning against the Assyrians, or the Assyrians against the Egyptians, Palestine was usually invaded; and the Assyrians, when finally victorious, could not tolerate any independent nation in their sphere of influence, and, as the Hebrews proved impossible as a subject people, they transported them to Babylon.

What the Exile Accomplished

We have already seen that the Exile sifted the people so that only those who were devoted to worship of Jehovah and without idols came back to Palestine. But the Exile did more than that; it afforded opportunity for the development of a religious institution of incalculable importance to the future of true religion, the forerunner of our parish churches.

According to the requirements of the Book of Deuteronomy, no sacrifices should be offered to Jehovah except at the central sanctuary, where the Ark of the Covenant rested, which was, of course, the Temple of Jerusalem. No provision whatever was made or authorized for sacrifices, or for worship, or for religious gatherings of any kind anywhere else in the whole land. There

is little evidence that anyone knew of this requirement before the days of Josiah, only about a century before the people of Judah were carried away. Exodus seems to contemplate a number of sanctuaries, "wherever God shall put His Name." Certainly Elijah rebuilt an old Altar to Jehovah on Mount Carmel, and offered a sacrifice there. But during the reign of Josiah, King of Judah, some repairs were being made in the Temple, and the priests discovered "the book of the Law." Whatever it was, or whence it originated, it seems to have contained Deuteronomy, with its prohibition of any worship elsewhere than in the Temple. Josiah, knowing that this prohibition had long been disregarded, and hoping to prevent God from punishing the people, went forth and broke down all local sanctuaries, and concentrated all worship at Jerusalem.

An Unworkable Theory

But the results of Josiah's reformation did not outlast his life. One central place of worship only did not meet the religious needs of the people, had not before, and never did afterwards. An agricultural people, living all over Palestine, and depending upon the success of their crops for their livelihood, naturally wished to call upon the appropriate Divine Beings to bring them success. A God dwelling at and approachable only at Jerusalem could not be such to them. But all around them were ancient shrines to the gods of the land in which they dwelt, gods who had, as it were, belonged to that land before the Israelites came in, and what more natural than to appeal to them for the success of crops? The truth of the matter seems to be that, before the Exile, the worship of Jehovah met continual competition from the worship of indigenous heathen deities, and was at a considerable disadvantage. What kept it alive was not the worship at distant Jerusalem, which was the capital of only one of the kingdoms, but God's messages to the people through the Prophets, the greatest of whom arose in the northern kingdom and had no connection with the Temple. The worship of Jehovah could only become the exclusive and satisfactory religion of the people as the result of a great break-up, and the establishment of a different system. Both were accomplished by the Exile.

The Synagogue

After the Temple was destroyed, and the Jews had been removed to the land of Babylon, no sacrifices could be offered anywhere. But, in order to keep up their faith and their religion, the Jews, in their several places of dwelling in the land of their exile, became accustomed to meeting together on the Sabbath, to listen to the reading of Scrip-

ture, to recite Psalms and to join in prayers. These meetings were called "Synagogues," the word meaning a gathering together. Without them their religion might have disappeared, as did that of the Ten Tribes who had been carried away previously. And when they came back to Palestine, and spread over the land, those who lived at a distance from Jerusalem resorted again to weekly gathering for prayer and worship, and Synagogues were established all over Palestine, wherever there were

fifteen families, and eventually all over the Roman Empire and, by furnishing opportunities for worship and religious instruction of the young, kept the scattered Hebrews sufficiently interested in their religion to remain true to it, and to take long journeys to Jerusalem to attend the great feasts. The Synagogue at Nazareth, which Christ must have attended upwards of a thousand times, was probably the most important religious element in His human environment. And in his missionary work St.

Paul found the Synagogues of incalculable assistance, as they afforded opportunities for beginning his work in every place he went.

Thus the Exile, which the authors of the books of Kings and Chronicles could only see as an unmixed evil and a punishment inflicted by God upon His people, can be seen at this distance as one of those great events by which God was bringing on the "fulness of the times" for the sending of His Son.

Confirmation Appointments for March

March 2.—Ash Wednesday.

Evg.—Phila., St. Monica, Bishop Garland.

Evg.—Wyncote, All Hallows, Bishop Atwood.

March 3.—Thursday.

Evg.—Cheltenham, St. Aldan Chapel, Bishop Atwood.

March 4.—Friday.

Evg.—Phila., Crucifixion, Bishop Garland.

Evg.—Phila., Redemption, Bishop Atwood.

March 6.—First Sunday in Lent.

A. M.—Phila., Atonement, Bishop Garland.

A. M.—Phila., St. Paul Memorial, Bishop Atwood.

Evg.—Phila., St. Luke, Bustleton, Bishop Garland.

Evg.—Phila., Covenant, Bishop Atwood.

March 8.—Tuesday.

Evg.—Phila., St. Elisabeth, Bishop Atwood.

March 9.—Wednesday.

Evg.—Phila., St. James, Kingsessing, Bishop Garland.

Evg.—Rosemont, Good Shepherd, Bishop Atwood.

March 10.—Thursday.

Evg.—Phila., St. Mary, West, Bishop Atwood.

March 11.—Friday.

Evg.—Springfield, Redeemer, Bishop Garland.

Evg.—Phila., St. Andrew, West, Bishop Atwood.

March 13.—Second Sunday in Lent.

A. M.—Clifton Heights, St. Stephen, Bishop Garland.

A. M.—West Chester, Holy Trinity, Bishop Atwood.

Evg.—Morton, Atonement, Bishop Garland.

Evg.—West Chester, Ascension, Bishop Atwood.

March 15.—Tuesday.

Evg.—Phila., St. Paul, Overbrook, Bishop Atwood.

March 16.—Wednesday.

Evg.—Willow Grove, St. Anne, Bishop Garland.

Evg.—Phila., Incarnation, Bishop Atwood.

March 17.—Thursday.

Evg.—Drexel Hill, Incarnation, Bishop Atwood.

March 18.—Friday.

Evg.—Hatboro, Advent—Bishop Garland.

Evg.—Lansdowne, St. John, Bishop Atwood.

March 20.—Third Sunday in Lent.

A. M.—Swarthmore, Trinity, Bishop Garland.

A. M.—Bryn Mawr, Redeemer, Bishop Atwood.

P. M.—Gulph Mills, Trinity, Bishop Atwood.

Evg.—Kennett Square, Advent, Bishop Garland.

Evg.—Phila., St. Mark, Frankford, Bishop Atwood.

March 22.—Tuesday.

Evg.—Elkins Park, St. Paul, Bishop Atwood.

March 23.—Wednesday.

Evg.—Eddington, Christ, Bishop Garland.

Evg.—Darby, All Saints, Bishop Atwood.

March 24.—Thursday.

Evg.—Phila., Holy Comforter Memorial, Bishop Garland.

Evg.—Chester, St. Paul, Bishop Atwood.

March 25.—Annunciation B. V. M. (Friday).

P. M.—Phila., Merciful Saviour Chapel, Bishop Atwood.

Evg.—Phila., St. Luke, Germantown, Bishop Garland.

Evg.—Essington, St. John, Bishop Atwood.

March 27.—Fourth Sunday in Lent.

A. M.—Bala, St. Asaph, Bishop Garland.

A. M.—Phila., Holy Apostles, Bishop Atwood.

P. M.—Cynwyd, St. John, Bishop Garland.

P. M.—Phila., St. Philip, Bishop Atwood.

Evg.—Manayunk, St. Andrew, Bishop Garland.

Evg.—Phila., St. Simon the Cyrenian, Bishop Atwood.

March 29.—Tuesday.

Evg.—Highland Park, Holy Sacrament, Bishop Atwood.

March 30.—Wednesday.

Evg.—Weldon, St. Peter, Bishop Garland.

Evg.—Collingdale, Trinity, Bishop Atwood.

March 31.—Thursday.

Eddystone or Prospect Park, Bishop Atwood.

CONFIRMATIONS, JAN. 21 TO FEB. 18, INCLUSIVE

Jan.

21. Emmanuel, Kensington . . .	
23. St. Barnabas, Kensington . .	23
23. All Souls	1
26. Phillips Brooks Memorial . .	20
28. St. Michael Chapel	6
30. Christ, Franklinville	30
30. St. Simeon	46

Feb.

1. St. Thomas, Phila.	20
2. All Saints, Moyamensing . .	23
4. Holy Trinity Memorial	6
6. Good Shepherd, Kensington .	15
6. Annunciation, Phila.	5
8. St. Mary Chapel	10
10. Holy Communion Chapel . .	31
11. St. John the Divine	32
12. St. James, Hestonville	11
13. L'Emmanuello	13
13. Trinity, Oxford	..
13. Trinity, Crescentville	..
13. Mediator Chapel	46
15. St. George, Venango	31
16. Zion	10
16. St. George, Richmond	32
18. St. Luke, Kensington	21
18. St. Titus, Elmwood	..

The Woman's Auxiliary Department

Edited by CLARA M. BREED

The Bishops' Crusade

The whole Church is feeling the effects of the Crusade. It is slowly but surely spreading through Dioceses and Parishes far and near. Read your Church papers and see how the men who have visited other Dioceses than our own have left a new message for have given the Crusade much attention. The first part of the work is over, and now with Lent, comes the further opportunity to find out what he or she can do for the many who have listened. Even the secular papers do for the Parish and, as one of our Bishops well puts it, "The Crusade seems to have been undertaken for the purpose of calling upon each churchman to assume his part of the burden cheerfully." We have two sides to our Church work, the active side and the receptive side, and to quote from a writer of one of the Church papers, "we are all familiar with the active side made up of our organizations, our rummage sales and other sales apparently so necessary to the life of a healthy, normal Parish." The receptive side is "The other side," which in Lent offers the added opportunities for Prayer and Meditation; and the many services provided by the Church invite us to "Come apart and rest awhile with Him." It is not merely as Christians that there is something for us to do, but it is necessary that we seek the power to go forward from on High. Our active side is not to be neglected, for while God may not give us heroic tasks, He gives us *obvious duties*. Let us in these weeks to come "re-charge our spiritual batteries," and how much we all need it!

Of the many opportunities open to our Auxiliary, the Committee meetings with messages brought to us frequently from some one at the Front give us the personal touch with a far-away district. The Indian Hope was most fortunate in hearing Deaconess Bedell lately, whose work among the Indians stretched through twenty years. At present her work is in a little place in Alaska called Stevens Village, about one hundred and sixty miles from Fort Yukon. The Deaconess is the only white woman in charge of this work. She believes in raising up native helpers and thinks leaders develop better without too many trained teachers. She has a young native and his wife who are her main dependents. He was first an interpreter, then a lay reader, and now wishes to study for Holy Orders. His wife is a graduate of Nenana School and a very able assistant, both to the Deaconess and to her husband. The little school of about twenty-seven is the children's home from 9 till 4 every day, and as the Deaconess has to teach from a vocabulary at the very beginning she has an opportunity to give spiritual as well as secular lessons in her course. In

the evenings her cabin becomes a community house for all and a gathering place for games, music, and even old-fashioned dancing. Deaconess Bedell is one of our United Thank-Offering workers and one who has suffered in the "cutting down" process which occurred last year with so many, *because* Parishes and Dioceses did not pay up on Quotas. She wondered how she could manage on five hundred a year, but she was cut down to four hundred. In such a small place where she is teacher, nurse, and doctor she gets very near to her people. With her book of medicines she visits the sick and says she always offers a prayer with her ministrations. Bishop Rowe, when he said we were neglecting the individual for the masses and the villages for the cities, had no reference to people like Deaconess Bedell. The Bishop says that we laymen and clergy must wake up, we have not yet the fiery spirit that the Crusade prays for.

Doctor Sturgis for work in the foreign field spoke of the changing conditions in the Orient; eight hundred millions on the move. Japan, now one of the five great nations, with seventy-seven millions of people, has made the most of her opportunities, and accomplished in seventy years what it took Great Britain three hundred and fifty years and ourselves one hundred and fifty to bring about. China, with its four hundred and forty millions of people, is in a state of unrest, and the old religions are crumbling. Doctor Sturgis believes that the Church is the only stabilizing power. There are conditions fortunately that justify the hope that in spite of the destructive forces now sweeping through its life, China will give another demonstration of her age-long ability to recover her poise and go on.

Doctor Dillard gave a general talk on the condition of colored work in the South, contrasting the conditions of sixty years ago, when four and a half million of freed negroes were turned over to two million white people to readjust their lives and find their place. Lord Brice considers that nothing in history can parallel the advance of the colored race. Education along industrial and academic lines has been remarkable, and between fifteen hundred and five thousand young colored men and women are now taking through college courses, and illiteracy has gone from 90 to 20 per cent. We have ten schools under the American Church Institute beside many others, and Doctor Dillard stressed the importance of ministering to the individual and so reaching the masses.

Archdeacon Claiborne, speaking for the domestic work, says that we cannot attack the cities until the rural districts have been captured. Our seminaries

are not sending out half enough clergy to take care of the Church; only four hundred and forty students in all our theological schools. DuBose Theological School taking men from twenty-five to forty years of age, has come into being because of the need of men to go out into the country and teach the people the Bible and prayer book which they know well when they leave this seminary. The Rev. Jules Prevost gave us a message in regard to the rural work of the Diocese which has been so sadly neglected, and is a *world question*. Conditions have changed in the country districts in the last twenty years, both economically

and socially. Our Church, to do her duty, must know something of the agencies that are bringing about changes and the direction of the progress. We used to send our old and infirm clergy and our young newly fledged clergy from the seminaries to work in rural districts; it must not be so now; we must send our best men to baptize, teach and properly prepare the young people in the country who are rapidly going into the cities. Our missionary calendar says that we can help by organizing rural convocations and by praying that the message of Church may reach these rural districts.

GIRLS' FRIENDLY SOCIETY

Every year all the Branches in the Diocese join in a Missionary Meeting, usually with a special speaker from the field where the box work done by the Branches during Lent is to go. This year a Missionary Supper Conference was planned, and 110 sat around the attractive tables. The Mission chosen for this year is that at Valle Crucis, in the mountain district where Virginia, North Carolina and Tennessee join in a corner. The speaker was the Rev. Floyd W. Tomkins, Jr., at one time in charge of the Mission. He gave a most interesting account of the people and general character of the place. These mountains will soon be one of the summer resorts of the East.

The Mission consists of the school for girls, and the Chapel of the Holy Cross which has just been completed. A great feature is 100 acres in apple orchards, which yielded last year between 8000 and 9000 bushels, bringing in an income of \$10,000 to the school. A fine herd of cows supply all the butter and milk needed for the school, and ice cream for the community. This is a decided asset, as pasture is very scarce in this part of the country.

Many fine young women have gone out from the school, to help their own people. The box will contain clothing for the girls in the school, and for the people generally in the community.

The G. F. S. Social Service Department will have two Supper Conferences, on March 24th and April 7th, when interesting questions pertaining to the work of the Department will be discussed.

If we but knew before we judged another
The baffled strivings of a soul sincere,
We might in meekness oft restore a brother,
And fire his courage with a word of cheer!

—H. T. Leferve.

The Corporate Gift

1925-1928

St. Agnes' School, Kyoto, Japan	\$25,000
St. Timothy's Hospital, Cape Mount, Liberia	20,000
Holy Trinity Church, Port au Prince, Haiti	12,500
Church at Baguio, P. I.	18,000
St. Mark's School, Nenana, Alaska	15,000
Church at Livramento, Brazil	8,000

The women of the Church are growing every year in their willingness and ability to help its work. Through the Woman's Auxiliary they have, for many years, been a strong support in every field. Since success always opens up larger opportunities, the Woman's Auxiliary has always been ready for large special gifts. The Bishop Tuttle Memorial and the Emery Fund are instances.

Now the proud strength of the Auxiliary is shown by its undertaking to attack what is known as "advance work" in the Church's program—buildings especially—work needed to allow the workers to succeed. The Woman's Auxiliary has established the "Corporate Gift"—to be presented in Washington in 1928. The amount sought is \$100,000. Of this amount \$86,000 has already been pledged and \$20,000 paid in.

Pennsylvania's natural share in the gift is \$10,000, of which \$1,200 is in hand. We are most anxious to send \$5,000 by Easter, 1927, and the balance by Easter, 1928, to the National Council.

Just a word about the six objects for the Corporate Gift: St. Agnes' School is already over-crowded and our gift will complete an addition which is started.

The Liberian Hospital will serve three large tribes of Africans, who depend entirely on the Church for medical aid.

The Cathedral at Port au Prince, the capital of Haiti, which our gift will complete, is in the midst of cruel rites and degrading superstition.

The \$18,000 sent to Baguio will further Christian faith among the Igorots.

Our Northern neighbors of Alaska will also share in this great gift by having a new dormitory at St. Mark's.

In Livramento, Brazil, the hearts of a devoted native congregation will be cheered by our aid in building them a church.

Respectfully submitted,

AMIE H. C. HOLLINGSWORTH,
Diocesan Treasurer,
Corporate Gift.

ANOTHER OF SWEDEN'S ROYAL FAMILY VISITS OLD SWEDES CHURCH

His Royal Highness Prince William of Sweden was a visitor to Gloria Dei (Old Swedes) Church, Swanson Street below Christian, while in Philadelphia in connection with his American tour. He was the second of the royal Princes of Sweden within a year to visit and worship at the historic shrine which dates back to the early Swedish colonists who settled along the shores of the Delaware River. The Crown Prince of Sweden, brother of Prince William, and the Crown Princess were visitors to and worshippers at Gloria Dei on the occa-

sion of their stay in Philadelphia some time ago.

Prince William visited Gloria Dei on the afternoon of February 8. He was accompanied by several members of his party. They viewed the historic exhibits. The Prince occupied the same pew as his brother the Crown Prince Gustav occupied, and remained there for some time in meditation and prayer and reading the Bible. Before the Prince's departure, the Rector's Warden, Mr. Walter Prickett, presented him with an etching of the old Church and the Prince presented the Church with a photograph of himself bearing his royal signature.

BLUE MOUNTAIN CONFERENCE

The Blue Mountain Summer Conference for Church workers, which held its first session last summer at Frederick, Maryland, will meet again this July in the attractive buildings of Hood College. The dates will be July 11th to 23rd, and already a number of splendid leaders have promised to be present.

Father Huntington is to be the Chaplain, and will have the first morning class for the whole Conference on Personal Religion. The Rt. Rev. Walter H. Overs, S.T.D., the President of the Conference, who contributed so much to the life of the group last summer, will be there again. Other instructors and the subjects they will teach are: the Rev. George C. Foley, D.D., who will conduct a class on "Defences of the Faith"; the Rev. Fleming James, D.D., on "Old Testament"; Miss Frances Rose Edwards on "The Church School," and on "Mission Study" for leaders of Junior Groups; Miss Laura Boyer on "How to Teach by the Discussion Method" and on "Mission Study" for leaders of Senior Groups; Bishop Strider on "The Prayer Book"; the Rev. A. Vincent Bennett on "Church Music," and others.

This Conference appeals to all those who are interested in the Church's work at home and abroad, and has as its keynote, Personal Religion.

There were 89 people from the Diocese of Pennsylvania at the Conference last summer, and it is earnestly hoped that this coming summer there will be an equally fine representation.

At a recent meeting of the Governing Board the following officers and members were elected to serve for the coming year:

President—Rt. Rev. Walter H. Overs, S.T.D., Ph.D., Jamestown, N. Y.

Executive Officer—Rev. N. B. Groton, Whitemarsh, Pa.

Secretary—Miss Helen C. Washburn, Philadelphia, Pa.

Treasurer—Mr. Marcellin C. Adams, Pittsburgh, Pa.

Honorary Vice-Presidents—Most Rev. John Gardner Murray, D.D.; Rt. Rev. Henry St. George Tucker, D.D., LL.D.; Rt. Rev. James H. Darlington, D.D., LL.D., Ph.D.; Rt. Rev. Robert E. L. Strider, D.D.; Rt. Rev. Hugh Latimer Burleson, D.D.

Chairmen of Committees—Program, Rev. B. N. Bird, Bala, Pa.; Evening Meetings, Rt. Rev. Philip M. Rhineland, D.D.; Publicity, Commander C. T. Jewell, Washington, D. C.; Registration, Rev. C. E. McCoy, Williamsport, Pa.; Room Assignments—Miss Wini-

fred Maynard, Williamsport, Pa.; Enrollment, Miss Jane Millikin, Baltimore, Md.; Local Arrangements, Rev. Douglass Hooft, Frederick, Md.

Members at Large—Rt. Rev. Philip Cook, D.D., Wilmington, Del.; Rt. Rev. Frank W. Sterrett, D.D., LL.D., Bethlehem, Pa.; Rev. W. L. DeVries, D.D., Ph.D., Washington, D. C.; Rev. A. A. McCallum, Washington, D. C.; Rev. S. E. Neikirk, Pittston, Pa.; Rev. Howard W. Diller, Pottsville, Pa.; Rev. B. Talbot Rogers, D.D., Sunbury, Pa.; Rev. Richard W. Trapnell, Wilmington, Del.; Mrs. Hartman K. Harrison, Roland Park, Maryland; Mrs. Mary C. D. Johnson, Washington, D. C.; Miss Margaret E. Evans, Haverford, Pa.; Miss Lily Cheston, Chestnut Hill, Pa.; Miss Adeline W. Fisher, Philadelphia, Pa.; Miss Clara V. Stackhouse, Ambler, Pa.; Miss Marian H. Fuller, Meadeville, Pa.; Mr. Kercheval E. Smith, Baltimore, Maryland; Rev. H. V. O. Lounsbury, Shepherdstown, W. Va.

CHURCH HISTORICAL SOCIETY

The annual meeting of the Church Historical Society was held January 31, in the rooms of the Society, at the Church House, 202 South Nineteenth Street, Philadelphia.

The present officers, as named in the Church Calendars, were re-elected for the ensuing year.

The treasurer, Mr. Edward Biddle, presented his report, showing the funds of the Society to be in gratifying condition; and the librarian, the Rev. George Woodward Lamb, reported for the year additions to the collection of 221 books, 180 pamphlets, 298 copies of other historical matter, including autographs, photographs, leaflets, manuscripts, tracts, engravings, journals and scrap-books, together with copies of general and Diocesan Church serials of recent dates.

The value of the Society has been demonstrated by the loan of articles of historic interest in Colonial times to the Diocesan Booth at the Sesqui-Centennial; exchange of matter with several Diocesan Registrars, books loaned for historic research, and supplying data of value to Clergymen seeking information of their Parishes in early days.

It is very much to be desired that the membership of the Society be increased, as the annual dues of \$2.00 are its only support. Gifts of money, or Church historical material which can thus be preserved and classified, will be gladly received.

A testimonial of the usefulness of the Society appeared in the January number of the *Spirit of Missions*.

(Continued from page 195)

problem. It must, however, hold a right perspective of the problem and it must attempt its work upon large lines. The opportunity is a great challenge. It will help the situation if families can be induced to restore the Bible reading and family prayers. In bringing this about the Brotherhood is doing valuable, invaluable service. But we must not confine our efforts to details. We must stand firmly for and work indefatigably to inspire in fathers and mothers a more vivid sense of the vital importance of religion to them and to their children, religion that embraces the home and all its interests, that brings the home and the Church into closer association with and dependence upon each other. And always the Christian standard must be our goal. We dare not be satisfied to be just a little bit better than men were a hundred years ago. Neither must we regard it as inevitable that we should be a little bit worse.

The Ministry of Laymen

By LEON C. PALMER, B.D.

Executive Secretary, National Commission on Evangelism

Order Now

Off the Press March 10th
Ninety-six Pages, Paper Bound
Single copies, 25 cents; four
copies for \$1.00; nine for \$2.00,
postpaid.

Bishop Darst, Chairman of the National Commission on Evangelism, has written the Foreword, saying in part:

"The members of the Commission have been hoping that one result of the Crusade would be the issuing of a book on Lay Evangelism by a layman of the Church, and we are happy that our hopes have been so fully realized in this admirable book on the subject. . . . Mr. Palmer has made a wonderful contribution to the subject and has presented a helpful and stimulating appeal for finer service on the part of the laymen of the Church, together with practical suggestions as to methods of work. . . . Mr. Palmer's book, if read and studied and followed by our lay people cannot fail to stimulate enthusiasm into perseverance and re-dedication into continuing and happy service for Christ and His Kingdom.

ORDER NOW FROM

The Brotherhood of St. Andrew
202 S. 19th Street : Philadelphia

A Brotherhood of St. Andrew Chapter in China

The Rev. John H. Shryock, one of the Missionaries in China from the Diocese of Pennsylvania, was the principal speaker at the Annual Meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew in the Church of the Saviour, West Philadelphia, on the night of St. Andrew's Day.

Following is an abstract of Mr. Shryock's address:

Your chairman has asked me to tell you something about the Brotherhood in China, where my work lies, but I am going to do more than that. In these days when the Brotherhood is facing a crisis, when we are fewer in numbers and must meet financial difficulties caused by the decision of the National Council of our Church, I want to tell you if I can what the Brotherhood has meant to me and how it has shaped my life, and to give my testimony concerning what I believe to be its value to the Church.

I became a Junior in 1903, when I was thirteen years old. I continued regularly as a Junior until I was transferred to the Seniors, and when I went out to China, where there were no chapters at that time, I organized one among the Chinese boys in my school as soon as I was able. So although I am still a young man, the Brotherhood has been a constant and an increasing factor in my life for twenty-three years, which is a long time.

It would be impossible for me to exaggerate the effect that the Brotherhood has had upon my life, and upon the lives of many others whom I know. In my home parish we had a boy choir, of which I was a member. Of the boys who sang in it before the Junior Chapter was organized, not one remains in the church, and no one remembers even their names. A week or so ago five of the charter members of that chapter (organized twenty-three years ago) met to talk over old times. All are still active in the work of the Church, though some live in places a long way from Philadelphia, like myself, and all still look back with gratitude and affection to the years we spent as Juniors. Three of the vestrymen in that parish today, as well as the superintendent of the Sunday School and leaders in other organizations, are old Brotherhood boys. A short time ago I found myself without an engagement on Sunday morning, and naturally drifted back to my church, to find ten of my old Juniors at the Communion Service. Very few things in my life have meant more to me than my going up with them to receive the Sacrament that morning.

The first call to devote my whole life to the service of Christ in the ministry came to me at the Corporate Communion of the Brotherhood Convention in Washington, in 1907. And I know I speak for a multitude of others when I voice my gratitude for what those Communions, and the preparations, and the farewell meetings have meant to me and many more. The Brotherhood not only was the means through which God called me into His work, but it taught me what that work should be, and trained me to do it. Beyond all other things, it taught me what I hope I may never forget: that while there is no activity which may not be used to forward the spread of Christ's Kingdom, there is no activity which has any value whatever unless it is so used.

I live now in China, a long distance from my home, and in common with all missionaries, I face the constant temptation to become absorbed in the material duties of my position. The headmaster of a boys' boarding school has to do a great many things which do not appear to have any connection with religion. It would be so easy to rest content in those things. If my boys do well, if my finances are satisfactory, if a whole set of similar questions are solved, my personal reputation and the position of the school rest secure. But I thank God that the Brotherhood taught me long ago that these things are not of the first importance. My work is the spread of Christ's Kingdom, and unless that is done, nothing else matters.

My own experience has been that it is easier to have a good chapter in China than in America. It is, when you let the Chinese take the responsibility and give them real work, and real authority to do it in their own way. And the Brotherhood is just what is needed there, a layman's organization in which the members are not professionally pious.

In my own school, St. Paul's School, Anking, the Brotherhood, is the only society making any pretense of religious work. The boys make campaigns for attendance at Church, in which they have been so successful that this year every boy in the school has attended Church and Chapel voluntarily.

They ask the non-Christian boys to join the Church. They take all the care of the altar. They go out in delegations to speak in Parish Churches on their vacations. They conduct Bible Classes. And every Saturday evening they hold a service in the Church, which they conduct entirely themselves. Each boy takes it in turn, and gives his testimony before his classmates. I know

that the effect of those boys talking simply and often haltingly, but always sincerely, before their classmates, has far more effect than any sermon I could give.

Once last year the time for the service came while the boys were yelling around a bonfire as they celebrated a football victory. I did not think there would be any service, but I walked over in front of the Chapel to see what would happen. At eight thirty the bell rang as usual, the shouts stopped, and to my amazement the entire school left the fire and walked silently over to the Church for their service.

Such stories show what the Brotherhood can still accomplish when it is given a fair trial. And I have spoken to you in this way, hoping that you will go back to your Parishes and give it a fair trial in your own lives and in your chapters. What we need in the Brotherhood today is a deeper sense of personal consecration to the ideals for which the Brotherhood has always stood, that we may make the Brotherhood rules of Prayer and Service the guiding principles of our lives, and that we may give all our strength and all our will to the great cause to which we are pledged, the spread of Christ's Kingdom among men.

ST. PHILIP'S FELLOWSHIP

The Young People's Fellowship of St. Philip's Church held a dance on January 28th, at the Philomusian Club, which was a complete success. The number of young people in attendance was greater than could have been expected, the music was good and everyone enjoyed the affair. Among the visitors were the Rev. Charles J. Harri-man, chairman of the Commission on Young People, and the president of the Young People's Fellowship in the Diocese, Mr. Moore.

The proceeds of the dance will go to St. John's Community House for work among the Rumanians.

Men can no more leap into sudden heroism than into sudden scholarship; heroism is the scholarship of the soul; only mastered by a thousand difficult lessons.—*Dr. J. W. Dawson.*

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TO HOLD "QUIET DAY" FOR SOCIAL WORKERS

Under the auspices of the Diocesan Department of Christian Social Service, the Church Mission of Help and the City Mission, a "Quiet Day" for all social workers of the city will be conducted on Saturday, March 26th, at St. James Church, Twenty-second and Walnut streets. The Rev. Wood Stewart, Chairman of the Diocesan Department of Christian Social Service; the Rev. Gilbert E. Pember, President of the Church Mission of Help and Dr. William H. Jefferys, Superintendent of the City Mission, will be among the speakers. Efforts are being made to secure Bishop Doyle to conduct the meditations, and Bishop Garland will also take part in the conferences.

MERGES WITH CHURCH MISSION OF HELP

The Church Home Society of Boston, incorporated in 1858, which has long been a child-placing organization of the first rank, has been formally affiliated with the national Church Mission of Help and now bears the same relation to the Church Mission of Help as does any other diocesan branch. In its city work it will deal only with girls of the Episcopal Church, because welfare work is so highly organized in Boston that other girls may be cared for by other organizations. Elsewhere, Church Mission of Help assists girls of any Communion or none.

A child in Balbalasang writes to Bishop Mosher's office, "I hope you will send us one priest. We are longing to have one. We are always in good condition here under the protection of our Heavenly Father and wish you are the same."

The Cathedral is the first church in the Philippines from which a service has been broadcast. The Radio Corporation of the Philippines broadcast the Sunday evening services for the benefit of the Asiatic Fleet while it was wintering in Manila Bay.

Bishop Graves confirmed fifty-five persons at Wusih, late in November, perhaps the largest class ever confirmed at that station. The church at Wusih has its own duplex envelopes, printed in Chinese, indicating offerings for local expenses and for Diocesan apportionments.

The Church Periodical Club started this remark circulating: An old Dutchman once said, "I likes to give villingly. Ven I gives villingly it enjoys me so much I gives again!"



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GOOD FRIDAY OFFERING

In the Near East, where the Rev. C. T. Bridgeman is helping the Armenian and Syrian Churches in Jerusalem, our Church's way of working is to help, not from without, but from within; not by establishing American missions, but by working within the native Churches, helping them to help themselves. This is the unique type of work in response to the call, "Come over and help us," from the heads of the ancient Churches of the East.

Like calls have come from the Churches of Antioch, Constantinople, Serbia, Rumania, Abyssinia, and Mesopotamia. Only a few months ago our Presiding Bishop received a request from the Greek Church asking us to send an educational chaplain for Athens. Thus far the only call that we have answered in addition to Jerusalem is that of Mesopotamia. In 1925 the National Council sent the Rev. J. B. Panfil to Mosul, Iraq, on the banks of the Tigris, where he is doing a notable work training leaders among the remnant of the Assyrian (Nestorian) Church. A few months ago the school opened with 178 boys and 47 girls. A college president from the United States, returning from a recent tour of inspection for Near East Relief, has stated that the work of the Episcopal Church at Mosul was the finest piece of missionary work of its kind that he saw.

Whether our Church will be able to expand the Jerusalem work and answer the other calls depends entirely on the Good Friday Offering, which is the sole support of such work. Moreover, the first \$15,000 of this is pledged to the "Jerusalem and the East Mission" for the work of the Anglican Communion. The House of Bishops has recommended that all Parishes make an annual Good Friday Offering for this purpose. Our own Diocesan, Bishop Garland, who is the American representative of the "Jerusalem and the East Mission," has requested the Parishes here to do the same.

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"I would fain be to the living God as a man's hand is to a man."

"Humility is not crouching in servility or cowardice, but being men after the pattern of our Master."

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In Memoriam

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

W. MOYLAN LANSDALE

W. MOYLAN LANSDALE, the senior member of St. Peter's Vestry, Philadelphia, entered into his rest on November 20, 1926.

Mr. Lansdale was elected to the Vestry in the year 1882 to succeed Mr. D. H. Flickwir, a member of our first independent Vestry of 1832. The combined services of Mr. Flickwir and Mr. Lansdale have therefore covered the entire independent life of the Parish. During these forty-four years, Mr. Lansdale served St. Peter's with complete devotion and fidelity.

Mr. Lansdale was elected by the Vestry "Treasurer of the Charity Funds" to succeed Mr. Robert M. Lewis on April 28, 1886, and for nearly forty years performed the duties of that responsible and arduous position with remarkable efficiency.

Appointed "Rector's Warden" on April 3, 1907, to succeed Mr. Harry Flickwir West, he served in that capacity for more than nineteen years, and by his understanding, sympathy and fine courtesy endeared himself to the present rector and proved himself to be to him a wise and helpful counsellor throughout his rectorship.

Faithful in his attendance upon the services of the Church, regular at all meetings of the Vestry, meticulous in the performance of his duties as an officer of the Parish, deeply interested in the affairs and in the welfare of St. Peter's, his death is felt by all those connected with St. Peter's to be a great loss.

Mr. Lansdale's professional life was as remarkable as it was honorable. At the time of his death he had been sixty-three years a lawyer, dating his admission to the Philadelphia Bar from October 10, 1863. During all of this time, excepting for an inappreciable period at the end of his life, he was in active practice, giving the most untiring and punctilious care to the interests of his clients and moving among his professional brethren as an example of scrupulous integrity and unfailingly honorable conduct. He was the last of the old school of lawyers, picturesque in the modern setting, admirable in sterling worth. The oldest of our lawyers, both in point of years and service, this community, in the very nature of things, can never see his like again.

In passing this resolution unanimously at a meeting of the Vestry, held on

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Tuesday, December 14, 1926, the members of the Vestry wish to express their appreciation of his Christian character, their gratitude for his long and distinguished services to the Parish, and their sincere sympathy with his family in their bereavement.

The Vestry directs that the resolution be entered upon the Vestry Minutes, and that a copy to sent to Mrs. Lansdale.

EDWARD J. MOORE

At a stated meeting of the Vestry of St. Peter's Church, Germantown, Philadelphia, held January 25, 1927, the following Minute was unanimously adopted:

WHEREAS, It has pleased Almighty God, in His wise Providence, to call to the rest of Paradise the soul of our friend and colleague, Edward J. Moore; therefore, be it

Resolved, That we, the Rector and Vestry of St. Peter's Church, do hereby express our deep sorrow for the loss of one whom we highly honored and esteemed, and whose noble Christian life was a "living epistle," manifesting the virtues and the spiritual beauty of a disciple of the Lord Jesus Christ; and who, following the example of his Divine Master, "went about doing good," relieving the distressed, and bringing joy, peace and comfort to many hearts and homes; therefore, be it further

Resolved, That we, the Rector and Vestry of St. Peter's Church, do tender our sincere sympathy to Mrs. Moore in her great bereavement, and that a copy of this Minute, signed by the Rector of the Parish and by the Secretary of the Vestry, be sent to her, and that the same be published in *The Churchman*, *The Living Church*, *THE CHURCH NEWS* and *St. Peter's Church Kalendar*.

STEWART P. KEELING,
Rector.

FRANK R. WATSON,
Secretary of Vestry.

Oh, as the years go by us,
As year by year they wave.
And many trials try us,
And everything is vain—
If God doth not deny us,
How can our hearts complain?
—Harriet Kimball.

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"Time that I might have spent writing to you was spent learning to bow at just the right time and the right angle!" writes Miss Jane Welte from Kyoto to her home parish, the Church of the Epiphany, West Philadelphia.

"At graduation time, positions had to be found for twenty-three graduates, and then graduation exercises held in four kindergartens,—serious matters in Japan! Each tiny graduate is presented with a certificate as huge as a college sheepskin, and the dignity with which that certificate is presented and received is worth seeing.

"We had several very sad experiences before school closed. Our graduates are in great demand for mission and government kindergartens. One of our best girls was appointed to a mission kindergarten. She was very happy over it because she was so anxious to work with Christian people. But when she consulted her non-Christian father he flew into a rage and said it was disgrace enough to have a Christian in his family and that if she went to the Christian kindergarten he would not permit her in his house. It was a very sad time for her and her first impulse was to leave her home, but wise counsellors urged her to accept a government position and remain at home and use her influence to make her family Christian.

"Another girl made all her arrangements to enter a mission school when her grandfather interfered and she was compelled to enter a government school. The father of one graduate locked her in her room for forty-eight hours because he feared she was becoming too 'western' in her ideas."

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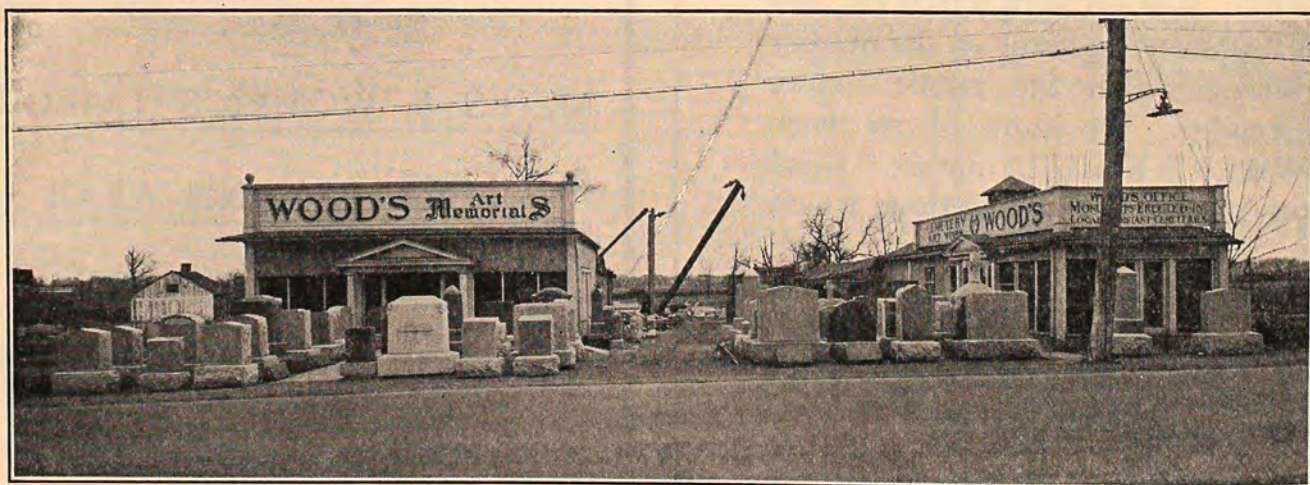
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County branch offices are established at Towanda, Williamsport, Reading, Norristown, Easton, Media and Lancaster. Our County Agency Department will be glad to answer questions about the organization and extension of this work in various counties in Eastern and Central Pennsylvania.

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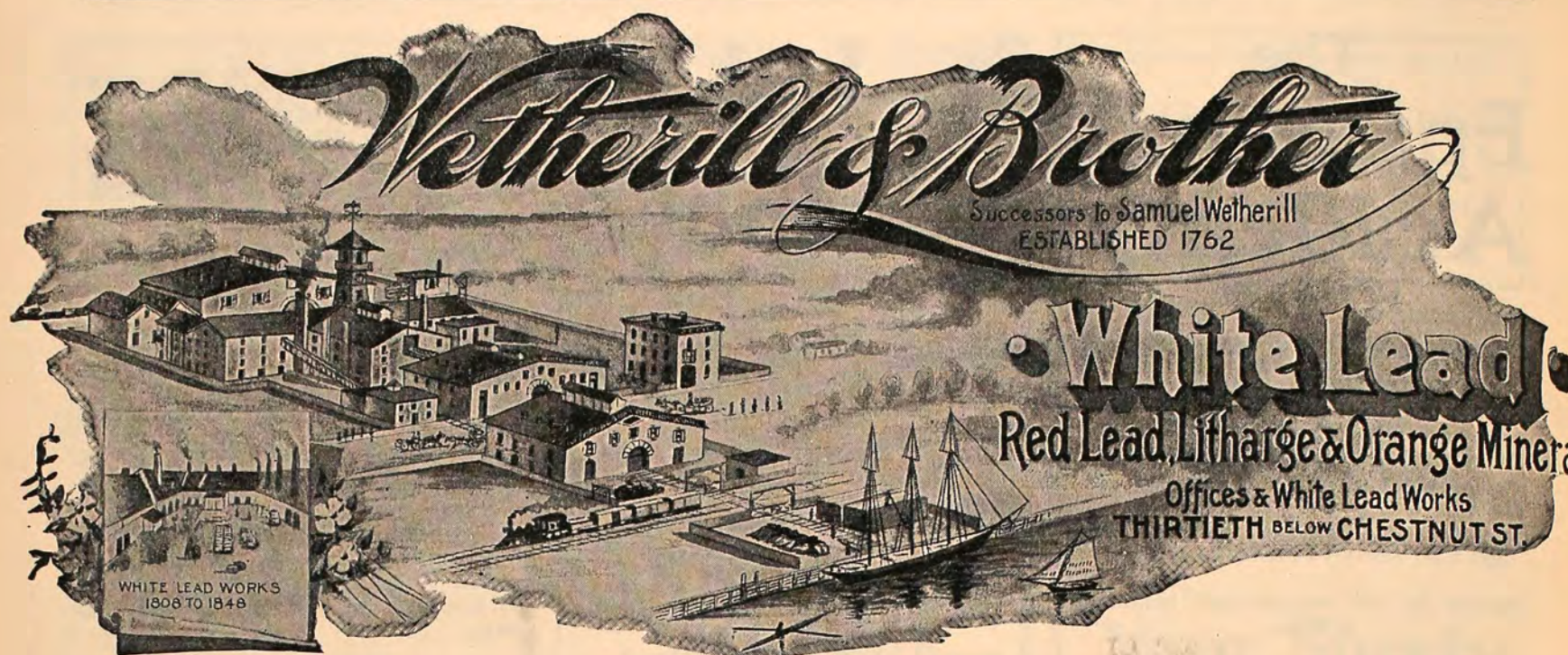
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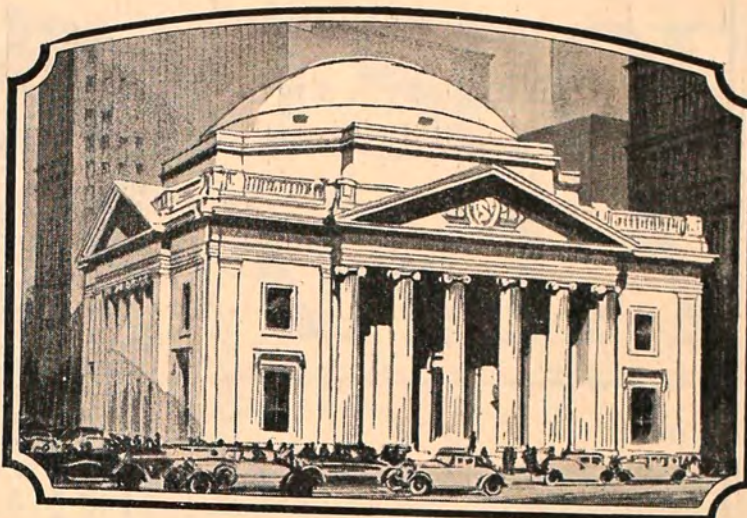
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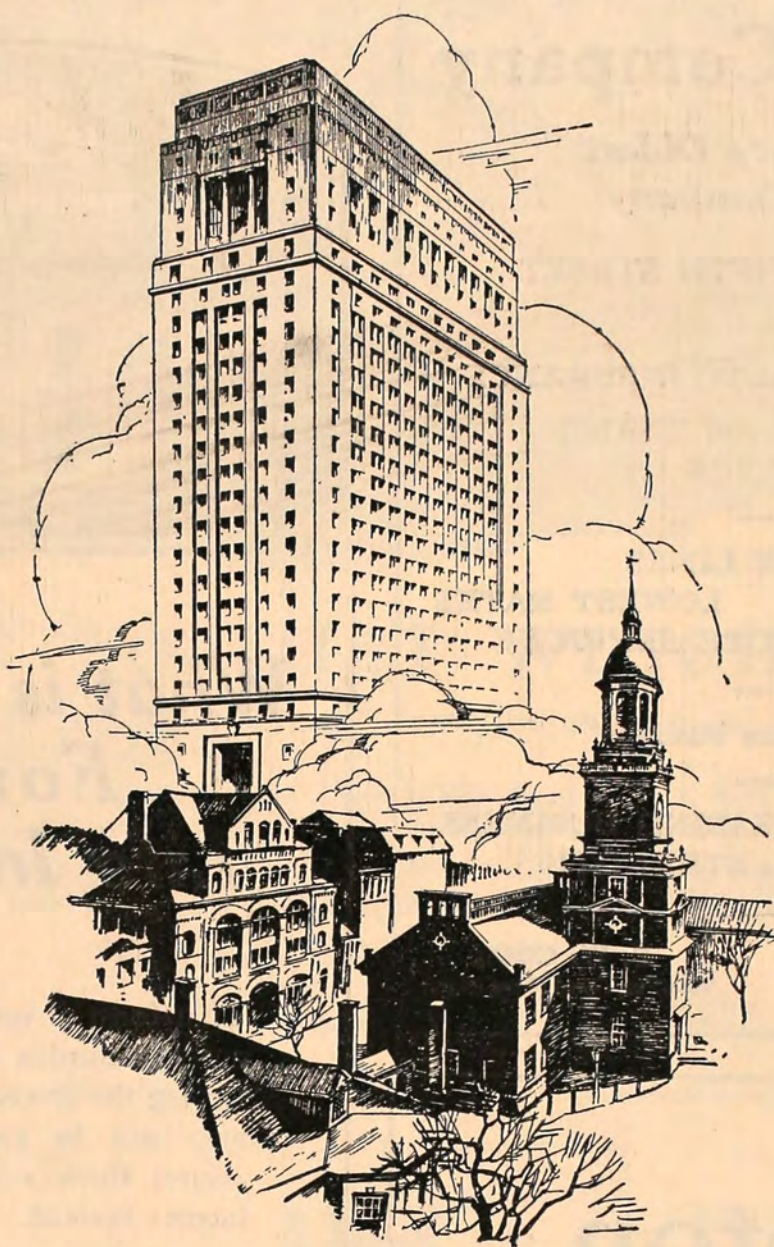
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